c Scripture-Warrant

SUFFICIENT PROOF FOR INFANT-BAPTISM:

BEING

A REPLY to Mr. *Grantham's*

Presumption no Proof.

Wherein his pretended Answer to Two Questions propounded to the *Anabaptists* by *G. F.* is Examined, and found to be no Answer.

With a brief DISCOURSE upon

INFANT-REGENERATION, Denyed by *Anabaptists.*

BAPTISM without *Dipping* Valid.

By *GILES FIRMIN.*

That which is born of the Flesh, is Flesh. John 3. 6.

Omnes enim venit per semetipsum salvare: omnes inquam qui per eum renascuntur in Deum, Infantes, & Parvulos, & Pueros, & Juvenes & Seniores. Ideò per omnem venit ætatem; & Infantibus Infans factus sanctificans Infantes: in parvulis parvulus, sanctificans hanc ipsam habentes ætatem, *&c. Irenæus adverſ. Hæreſ.* l. 2. c. 39.

London, Printed for *Tho. Parkhurst* at the *Bible* and *Three Crowns* at the lower end of *Cheapside*, 1688.

TO THE READER.

I *Did not know that the Queſtion about the Conveniency or Inconveniency of Diſſenters writing againſt Diſſenters in this juncture of time, had been diſcuſſed by our Brethren; till having drawn up a few Arguments againſt Poſitions which ſome Anabaptiſts, coming down from* London *into theſe parts, had aſſerted, I ſent them up to have them publiſhed: but Mr.* Faldo, *my worthy Friend (whom for his great pains in promoting* Unity *among Diſſenters, I ſhall ever Honour) wrote me word, the Brethren there, had concluded, this was not a convenient time for Diſſenters to write againſt Diſſenters. I ſubmitted to their judgment, and recalled my Copy.*

When I had done this, word was brought me from a young furious Zealot againſt Infant-Baptiſm, (calling it an Antichriſtian Cheat,) *that there was an Anſwer printing to my two Queſtions, which I had propounded to the Anabaptiſts*

four years past; which proved true: for he sends me the Book, and gets the Books to be sold in our Town. So that now I hope my Brethren cannot blame me, that I endeavour to vindicate the Truth of God, and defend my self.

Before the Book was sent me, this young Teacher, tells in this, and other Towns, what this Authors Name was, what a great Writer he was, and that against Learned men, [that now I must expect a formidable Adversary to encounter withall,] and gave this description of him.

"*Mr.* Grantham *is a person descended from* "*a worshipfull Family, but in the time of the* "*Civil Wars his Parents suffered much loss for* "*the King. Being brought low, his Father puts* "*out this his Son to a Taylour; and observing* "*his Son inclining to* Fanaticism (*as some call it*) "*he chose such a Master for him, as he thought* "*would stifle those Principles: but his Son con-* "*tinues sober, and helps to Reform those who* "*wrought with him. His Apprentiship being out,* "*he gave himself to study, and becomes a great* "*Proficient in Learning: Disputed with the pre-* "*sent Bishop of* Norwich, *before he was Bishop,* "*at which Disputation, several Priests were got* "*behind the Hangings; with other Circumstances* "*he mentioned, but the issue was, he worsted the* "*Doctor so, that he quitted the room.*

If

If there be any Errour in this, let not Mr. Grantham *blame me: for it came from one that is an Admirer of him. That he was a* Taylour, *I do not look at this, as being any real diſparagement to him; it hath been the Caſe of others, that have deſcended from as good Families as his: But if Mr.* Grantham *will be dealing in Polemical Divinity, and there ſcoffe at his Opponent, uſe provoking terms, write in ſome places abſurdly, (as he doth againſt me) he muſt expect to hear of it ſometimes.*

What the two Queſtions are I gave then to anſwer, the Reader will find them repeated in the following Diſcourſe. I ſtated the Queſtion firſtly, with reſpect to the Jews, *requiring him that anſwers, to ſet down the Scriptures, upon which he grounded his anſwer for the* Negative, *but he hath not named ſo much as One.*

I will give him for the Affirmative, *theſe,* firſt, *for the* Jews: Acts 2. 39. Acts 3. 25. Rom. 11. 15, 16, 28, 29. [*Of the two laſt I make uſe.*] *I need not mention any for the* Gentiles, *yet I will give him theſe.* Epheſ. 2. 12. *&* 19. *compared.*—1 Cor. 7. 14. Gal. 3. 14. *By theſe I will defend my Queſtion, yet he calls it an* unlearned Queſtion. *What, when I have Scripture-grounds for it, and he cannot produce one for the contrary?*

To the Reader.

As for that Experience which I have given of the benefit of Improving Abrahams and our Infant Baptiſmal-Covenant, *in my former little Treatiſe, which Learned and Godly Divines, ſay, cannot be without Grace, (and I will appeal to all the Learned and godly Divines in* England, *or elſewhere, that have experience of Gods work on their own hears,) this Mr.* Grantham *ſcoffs at. I ſhall meet with him in his place.*

This onely I will ſay as to his Book: If my two Queſtions meet with no Better Anſwer than Mr. Grantham *hath given, I will go on to baptize the Infants of Believing Parents, without the Leaſt Scruple.*

6 Jan. 87. The Servant to the Seed of Believers,

Giles Firmin.

REA-

READER,

After I had finished my Copy, there was another Book of Mr. Grantham's *sent to me: The title,* Hear the Church. *Where he hath several things, new fancies, to take with them who have a mind to Admire him. He talks of Church-Officers which he calls* Messengers. *All Gospel Preachers I hope are* Messengers *in one sense: If orderly called, they are all* sent. Rom. 10. 15. Ἀποσταλῶσι. *I know very well, there are* Messengers, *properly so called, and have known the practice about Fifty years since: but for* Messengers *in his sense, they are but his new invented Officers. I would have spoken to his Text in* Revel. 2. Angels, *but 'tis not worth the while; the man mistakes the Texts much, to make them serve his Notion.*

He tells his Brethren (*as he calls them*) *p.* 41. Our Learned Adversaries, are wont to amuse weak Christians, by telling them they know not the Originals; *there he gives them help, by telling them* how vain and pernicious this talk is about the Originals.

If that be Vain and Pernicious, *I am ſure what he writes about the Hebrew and the Greek, is ſo* Vain and Ridiculous, *that I would not foul Paper to give him an Anſwer to it.*

But p. 43. *there is ſomething requires an Anſwer: There he falls upon Papiſts and moſt Pædobaptiſts*, Who while they ſeem to admire General Councils and Fathers, regard not the Decrees of the beſt Councils and Fathers in *Act.* 15. but without all Conſcience of theſe Decrees, feed upon blood: On the other ſide, how rigidly do they impoſe the Decrees of the Council of *Trent*, in the Caſe of *Tranſubſtantiation*, though never heard of before it was there invented, *&c. Let the Papiſts bear their ſhame for their Perſecution.*

For eating of Blood (in that manner we eat it) a few words. Conſidering, Firſt, *That the not eating of Blood was one of the ſeven Laws of* Noah, *without the obſervance of which, no Gentile was admitted to be ſo much as a Proſelite of the Gate. Conſidering* Secondly, *what* James *ſaith*, Act. 15. 21. *which was the ground of the decree, Moſes* was read every Sabbath day in the Synagogues, where they heard eating of Blood forbidden. *Now leſt the eating of Blood ſhould be a ſtumbling-block to the unbelieving* Jews, *and hinder their coming in to the Goſpel, and an offence to the believing* Jew, *who did not as yet ſo clearly ſee the mind of*

God

God in that Law, no not (I believe) so long as the Temple stood, the head of the Ceremonial Law; therefore they made those Decrees, and sent them to the Believing Gentiles to forbear Blood.

But let the Reader observe Levit. 17. 10. *where the eating of Blood is the most severely prohibited, in the* 11 v. *the Lord gives the reason of the Prohibition, the end of it,* The Blood maketh the Atonement for the Soul: *The end was, that men might be kept in Faith and Expectation of the Blood of Christ, by which our Atonement is made,* Col. 1. 20. Eph. 2. 13, 14.

1. *Hence* Now, *let them who say that the Blood whereby our Atonement is made with God, is not yet shed, let them, I say, forbear to eat Blood.*

2. *Let those that say Christ hath not taken down the Partition-wall (in which Wall,* Blood *was one* Stone) *between Jew and Gentile,* Eph. 2. 14. *let them forbear Blood.*

3. *Let them that believe some things are unclean of themselves, cross to the Apostle,* Rom. 14. 14. *and that* Blood *is so, let them forbear Blood.*

But I believe in the Blood of Atonement shed; I believe the Partition-wall is broken down, and that nothing is unclean of it self; therefore I will eat a Blood-pudding, if it be prepared S. A. *and Bless God for it.*

As for Transubstantiation, *which you say was never*

never heard of before it was invented in the Council of Trent; *what groſs Ignorance does Mr.* Grantham *declare in the* Councils? *let him but read the* Lateran Council *held under Pope* Innocent *the* 3d, *in the Year* 1215. *about three hundred and thirty Years before the* Council of Trent, *which began* Anno 1545. *and let him there ſee if he cannot find* Tranſubſtantiation, *as well as that Curſed Doctrine of the* Pope's Power to Depoſe Kings *determined: Yet this is the Man whom his Creatures admire.*

Scripture-

Scripture-Warrant SUFFICIENT PROOF FOR INFANT-BAPTISM:

BEING A Reply to Mr. *GRANTHAM's Preſumption no Proof.*

IN your Preface to your Reader, you tell him, *I hold it no convenient time for Diſſenters to write one againſt another*; why then did you not hold to your own Opinion? but it ſeems you can hold, and not hold: Or if Mr. *Petto* upon a Schiſmatical and very Irregular Act of one of your Perſwaſion in his Church, wrote a ſmall Treatiſe very ſoberly to ſtabliſh his People in the Lawfulneſs of Infant-Baptiſm, and you muſt therefore write againſt *him*; yet why muſt you needs write againſt *me*, ſince it

it was four years, as you tell your Reader, ſince I wrote that ſmall Treatiſe upon the Queſtion; which I had not then done, had not one of *yours* required me in way of common Juſtice to Mr. *Danvers*, to Publiſh what I had delivered againſt his Book; nor had I concern'd my ſelf with his Book (for I did grudge the time I ſpent about it) but that a young Anabaptiſt, who had been my Hearer, boaſted it was unanſwerable.

In the end of that ſmall Treatiſe, I propounded two Queſtions, (if men would be Writing) to have them anſwered: In your Preface, you tell your Reader, *They ſeem to be ſerious and conſiderable*; and in *pag.* 2. you tell us, *Some ſaid they were unanſwerable*; yet in *pag.* 3. you call the *firſt an unlearned Queſtion* *; how well your great Learning have anſwered theſe, the ſequel will declare.

* *Sentias qui vir ſum.*

Before you come to my Queſtion, you tell your Reader, *He playes a little with ſome Arguments, rather of other mens deviſing than his own.*

One Argument I borrowed from Mr. *Baxter*, and tell you ſo, but I improved it another way different from Mr. *B.* and ſo that all you have ſaid againſt it ſignifies nothing; for any other Arguments, I know not one that I have took from others. I have ſeveral Books againſt Anabaptiſts ſent me, I know not that

I have read four Leaves in any of them together; it's well known I have not time to read Books: "I ſcorn to do as Mr. *Wills* tells "Mr. *Danvers* he hath done, to take 43 Pa- "ges together, for the ſubſtance, out of Mr. "*Tombes*, all the while concealing his Name, "contrary to the Law of Ingenuity; and calls "him therefore *a Notorious Plagiarie.*

As for an *Anabaptiſt*, you tell me, *You know no ſuch Creature*, &c. Though Preſumption be no Proof, as you ſay, yet underſtanding what your Parents were, I may preſume ſtrongly that they would have you baptized when you were an Infant; and if you were then Baptized, and Baptized again afterwards, then I may well joyn the Prepoſition Ἀνὰ, with Baptiſt: But you deny your Infant-Baptiſm (as you do mine) to be Baptiſm, that was *Sprinkling*; I ſhall talk with you about this anon, when I anſwer for my ſelf.

You tell me, *I have got Infant-Baptiſm into a little Corner:* Not ſo little as your Mr. *Danvers*, who tells us, *The Elect-regenerate are the ſubjects of Baptiſm*; which cauſed thoſe *Reflections* you tell me of.

For Baptiſm being a viſible Ordinance, belonging to a viſible Church, viſible Believers in Chriſt, who do not by a ſcandalous Converſation give the Lye to their Profeſſion, theſe with their Seed have a right to the Ordinance of Baptiſm; and this is not ſo little a Corner as *Elect-regenerate.* As

As to what you tell me, *We do not find one Infant in the Jewiſh Church, nor in any other, during the Apoſtles dayes, Baptized*; this, with *Where do you find a Poſitive Command to Baptize Infants?* is the ſumm of all you can ſay, and have been anſwered ſo often, that it is a tedious thing to write any more about it: Yet premiſing ſome things, (not ſtolen out of other Authors, as you falſly charge me) I will give my Anſwer, though it is very like ſome have given at leaſt ſome of the Anſwers before.

That ſome Infants have been under a Church-Ordinance, is agreed on both ſides; now what our Lord did in anſwering the Phariſee's Queſtion about *Divorce*, I will do the ſame here: He *Math.* 19. 8. leads them to the *Beginning*; ſo I will go to the *Beginning*, and enquire, how came this about, what was the Foundation of it? we find it a *Covenant God made with Abraham and his Seed*, Gen. 17. 7. Here's the *Beginning*.

Let me with humble Reverence to that Tremendous Majeſty, conceive the great God thus Treating with *Abraham*.

Abraham, thou (with thy Father *Terah*) liveſt here in *Meſopotamia*[a], among Idolaters, and thou ſerveſt other gods as they do[b]; but from my own free Love to thee[c], I that am the only living and true God do now

[a] *Acts* 7. 2.
[b] *Joſh.* 24. 2, 14, 15.
[c] *Deut.* 4. 37.

now appear unto thee [d]: Come out of *Haran*, and follow me to a Land which I will ſhew thee; there will I bleſs thee, make thee a Bleſſing; yea, ſo bleſs thee, that in thee ſhall all Families of the Earth be bleſſed [e]: And though I am the abſolute Sovereign of the whole World, and need not be tied to any Creature, yet for the ſake of him that ſhall come from thee according to the fleſh [f], in whom all the Families ſhall be bleſſed; I will make a Covenant with thee [g], and not only with thee, but I will make an everlaſting Covenant to be a God to thee and thy Seed [h]; yea, with thy little ones [i], they ſhall be mine [k]: And though you may truſt me upon my Word, yet to tye my ſelf more ſure to thee and thy Seed, and to ſtrengthen your Faith in my Covenant, I will add a Seal to my Covenant, and this ſhall be adminiſtred to thy Seed when they are but eight dayes old [l]: To your ſeed will I give my Statutes a nd my Judgments, which I will not do to other Nations [m]: Now upon my dealing thus with your Seed, I require that they ſhall cleave only to me their God, and have nothing to do with the gods of the other Nations about them: Obſerve the Statutes and Judgments which

[d] *Acts* 7. 2.
[e] *Gen.* 12. 1, 2, 3.
[f] *Rom.* 9. 5.
[g] *Gen.* 17. 4.
[h] *Gen.* 17. 7.
[i] *Deut.* 29. 11, 12, 13.
[k] *Ezek.* 16. 20. 21.
[l] *Gen.* 17. 10, 11, 12.
[m] *Pſal.* 147. 19, 20.

which I ſhall give them [n]. And as for me, I know your Seed ſhall meet with abundance of troubles; but as they have me an All-ſufficient God [o] in Covenant with them, ſo in all their troubles, be they National or Perſonal, be they Bodily, be they Spiritual, let them look no further than their God in Covenant with them. If any of them ſin againſt me, as be ſure they will, and their Conſciences accuſe them, and fill them with the fears of my Wrath, let them repent, and lay hold upon me in this Covenant, and they ſhall find me a merciful God, pardoning Iniquity, Tranſgreſſion and Sin [p]: Are any of them afflicted and wounded with the vileneſs and corruption of their Hearts, they cannot purge them, they cannot love me, and walk with me as they would do? let them come to me their God in Covenant, conſider the Seal of my Covenant, and I their God can and will help them: I will circumciſe their Hearts to love me [q], &c. And thus, *Abraham*, what I do with thee and thy Seed, the ſame will I do with others that are not thy Seed after the fleſh, but they own and give up themſelves to me thy God, and ſhall endeavour to keep my Statutes, as I require of thee

[n] *Deut.* 10. 12, 20. *Exod.* 23. 13.

[o] *Gen.* 17. 1.

[p] *Exod.* 34. 6, 7. *Mica.* 7. 18. 2 *Chron.* 33. 12. *He humbled himſelf greatly before the God of his Fathers*; with whom God was in Covenant.

[q] *Deut.* 30. 6.

thee and thy Seed, they ſhall partake, and their Seed with them, of the ſame Covenant, and Seal of my Covenant which thou doeſt[r]. [r] Gen. 17. 12, 13.

Many Believers in Chriſt *to* come, there were before *Abraham*, why did not God make this Covenant with *Enoch*, *Noah*, or ſome others of them? What is that to us? *Elihu* tells us, *Job* 33. 13. *He giveth not account of any of his matters?*

Here we have the *beginning* where the Lord expreſly declares the Seed of Believing *Abraham*, to be viſible members of the viſible Church with him, ſealing both Him and Them with the ſame ſeal of the Covenant, which was made both with Him and Them. If God hath now ſince Chriſt is come, nulled and repealed this Covenant with *Abraham* and his Seed, I ſay, if this can be infallibly proved, the controverſie between us and the Anabaptiſts is at an end; for then, no Covenant, no Seal.

But this the Anabaptiſts muſt prove by *expreſs* Scriptures, elſe we ſhall not believe them. For,

1. They require of us *poſitive command*, to adminiſter the Seal of the Covenant to Infants. Baptiſm is a Seal of the Covenant of Grace: Gods Covenant with *Abraham* and his Seed was no Covenant of Works I am ſure. To be *a God to a Soul*, is the High-

eſt God can go; there is nothing above God. This is wont to be called *Anima Fœderis*, the Soul of the Covenant of Grace; remove the Covenant then firſt by *expreſs Scriptures*. They who will buy by one Buſhel, and ſell by a leſs, we know what we call them in Engliſh. If you will buy by *expreſs* and *poſitive* weights, then ſell by ſuch weight.

2. God never made any Covenant with his people, but if he repealed the Covenant, he did it himſelf *expreſly*, and not leave it to us to prove the repealing of it by *conſequences*, which we frame.

(1.) He makes a Covenant with *Abraham* and his Seed, *Gen.* 17. 7.

(2.) He makes a Covenant with *Iſrael*, Deut. 5. 2, 3. *God made a Covenant with us in Horeb, God made not this Covenant with our Fathers but with us*, Exod. 20. and *Ch.* 24. 7, 8.

(3.) God made another Covenant with *Iſrael*, in the Land of *Moab*, beſide the Covenant he made with them in *Horeb*, *Deut.* 29. 1. from 9. to the 16. *v.*

As to the Covenant made at *Horeb*, or *Sinai*, the Lord *expreſly* repeals it, *Heb.* 8. 13. *Now that which decayeth and waxeth old, is ready to vaniſh away.*

As to the Covenant in *Exodus*, and *Deuteronomy*; when this people *rejected* the promiſed Seed to *Abraham*, the Lord Jeſus, *Away with him, Crucifie him*, Luke 23. 18, 21. and

continued in hardneſs and unbelief, God breaks his Covenant with them, *expreſly*, Zech. 11. 10. This Covenant of God with them, was their *Beauty*. *This ſtaffe cut aſunder, that I might break my Covenant, which I had made with all the people.* Rom. 11. 19, 20. *The Branches were broken off becauſe of unbelief.* Hoſ. 1. 9. *Call his name* Lo-ammi, *for ye are not my people, and I will not be your God.*

1. But with whom did God break this Covenant? *not with the poor of the flock*, who believed in Chriſt, *and waited upon him*, Zech. 11. 11. Not with thoſe whom he had *command to Feed*, *v.* 7. The little remnant with whom the Covenant ſtood firm, thò the body of the Nation were rejected.

2. Nor doth he break this Covenant with the *Children firſt*, but he caſt off the *Parents firſt*, and with them their Children.

As for the Children of *Abraham* actually believing in *Chriſt come*, that God indeed will continue to be their God, and ſeal the Covenant to them, as he was and did before, but not to their ſeed, as he was and did before Chriſt came, name the Scripture that *expreſly* ſpeaketh this.

3*ly*. If God hath repealed this Covenant with Believers Seed, then *Paul* was quite out, *Eph.* 2. 12. in his ſetting forth the miſerable ſtate of us *Gentiles*, compared with the *Jews*, viz. *That we were ſtrangers from the Covenants*

of Promiſe. And in *Rom.* 9. 4. amongſt the Priviledges the Jewiſh Church had, the *Covenants* are numbred for one; and among thoſe Covenants I am ſure this with *Abraham* and his Seed is one; yea the Covenant and the Seal are ſo conjoyn'd, that the Seal is called the Covenant, *Gen.* 17. 10. *Act.* 7. 8. But as for us, not *one* Covenant did ever God make with us, thô three times at leaſt, we find him Covenanting with them. But it ſeems that part of our miſery is ſtill upon us, and not only ſo, but the believing *Jews* themſelves have this miſery befallen them by embracing Chriſt, as to their Seed, from which they were free before: They have loſt their priviledge, and their Children as well as ours, are now become, *Strangers to the Covenants of Promiſe:* But will any man that is not corrupt, but believes the Scriptures; ſay, that *Paul* was out, he err'd in this.

4*ly.* There is ſuch a diſhonour offered to Chriſt, that he by his Sacrifice ſhould *break down the middle wall of Partition*, Eph. 2. 14, 15. between the *Jews* and us *Gentiles*, and *make of twain, One*; and now ſet up the Partition wall between the Believing *Jew* and his Seed, and make of *One, twain*, dividing between the root and the branch, and now their Seed are no part of the *Houſe*, *v.* 19. So expreſly contrary to the diſcourſe of the Apoſtle from the 13*th. v.* to the end of

of the *Chapter*, that unleſs God had *expreſly* revealed it (then I am ſure theſe verſes had never been written) they muſt be given up to a ſtrange Deluſion, that can receive theſe *Anabaptiſts* Doctrine.

From theſe grounds I anſwer, to *your Poſitive Command to baptize Infants.*

(1.) There was no need that Chriſt ſhould give any ſuch Command. For,

1. There is nothing more in Baptiſm, which ſhould make Children Subjects more uncapable of receiving it, and us to Adminiſter it to them, than was in Circumciſion.

2. All Chriſts Apoſtles were *Jews*, bred up in the Jewiſh Church, and they knew very well the Covenant of God with *Abraham* and his Seed, and what their daily practice was in Adminiſtring Circumciſion to Infants, a Seal to the ſame Covenant that Baptiſm is.

3. Infants now have as much need of the benefits ſignified and ſealed in Baptiſm, as they had then under Circumciſion.

4. The buſineſs then, and what took up the minds of the Apoſtles, was not baptizing of Infants, as how to bring men over to the Faith of the Goſpel, to believe in this Chriſt, the promiſed Seed; they who did believe in Chriſt, did declare their Faith in him, by being baptized into him: But *believing* was

the buſineſs above *baptizing*. So the Apoſtle, 1 *Cor.* 1. 17. *Chriſt ſent me not to Baptize, but to Preach the Goſpel:* That Baptizing of Adult Perſons, was not the thing they ſo much laboured in, as to have men believe in Chriſt, thò they did baptize Believers, 'tis true.

5. Had the Apoſtles removed Circumciſion, and left no ordinance for their Infants in the room of it, but ſhut the door againſt them, who had been a thouſand years in the Church with their Parents under an Ordinance; this would have been an Objection of weight againſt the Apoſtles, and hindered the Goſpel ſpreading; they ſhould have heard of it with both ears, and we ſhould have read of it, who read ſo much what a ſtir there was for removing, and changing a Bloody and Painful Ordinance for a Better.

6. We read of the Baptizing of whole Houſholds. Children uſe to be reckoned as members of *our* Houſes, they were of *Gods* Houſe once, and are ſtill, if I miſtake not the Text, *Epheſ.* 2. 19. While *Paul* tells us, We Gentiles who were before *Aliens from the Common-wealth of* Iſrael, *v.* 12. (and were not Children then members of the Common-wealth of *Iſrael*?) are now *fellow Citizens — and of the Houſhold God.* And it is much that in all the Houſholds *Paul* baptized, there ſhould be no Children.

7. Baptizing of the Children of Proſelites

in

in their admiſſion into the Jewiſh Church, Dr. *Lightfoot*, (a great ſearcher into the practices of that Church) tells us, was ſo known, ſo frequent, and uſual, that there is ſcarce any thing more known and uſual. And if ſo, no wonder thô we read nothing of the Baptizing of Infants; the Baptizing of the Parents who were not ſo, that is chiefly Recorded, and their Baptizing into the Chriſtian Faith.

(2.) As there was no need of a new poſitive Command, ſo had our Lord intended that the Seed of the *Jews* believing in Chriſt now come, ſhould be denied to be viſible members of the Church, as they were before, and debarred from the initiating ordinance which they had before; I am aſſured and confident, he would have declared *it expreſly*. It being ſo contrary to *Abrahams* Covenant, under which all his Seed had lived to this day, wherein Chriſt ſuffered from *Abrahams* time. *In him all the Nations of the Earth ſhall be bleſſed*, he told *Abraham*; and is this *a bleſſing*, to turn all our Seed out of the Covenant, and deny then the Seal of it to them, which we enjoyed before he ſuffered? Verily, he that was ſo careful to remove a Moſaical Law out of the way, about the eating of unclean Creatures, *Acts* 10. 14, 15, 16. that it might not be a ſtumbling block to *Peter*

now going to the Gentiles, and by this repeal of that Law, the *Jews* might admit, and eat Swines fleſh at their Table; would he I ſay be ſo clear and expreſs, to tell the *Jews*, they might bring a *Hog into their Houſe*, and would he not be as clear and expreſs, in turning the Seed of *Abraham out of his Houſe*, in which they had been longer than *Moſes* Law againſt Hogs, and deny them the Seal of his Covenant, which ſo long they had enjoyed? Let any conſiderate man who is not miſerably blinded, judge.

(3.) From that Text, *Acts* 2. 38, 39. *Monſieur Claude*, a very learned French-man, and Sufferer in this laſt French-Perſecution, but now dead, anſwered his Popiſh adverſary, telling him, *That remaining in the Principles of his Sect, he could have no rational aſſurance of the validity of his Baptiſm; that the Baptiſm of Infants was good, and that the Anabaptiſts were in an Errour, hence he muſt return to the Communion with the Church of* Rome.

He tells him, he need ſay but a word to that, *Acts* 2. 38, 39. *This Scripture*, ſaith he, *hath clearly eſtabliſhed Infant. Baptiſm. For ſince Baptiſm ought to be given to them to whom the Promiſe is made, and that is made to our Children as well as to us, it ought to be given not only to us, but unto our Children.*

Your Mr. *Grif.* told us this was no *command*

mand to baptize, but an *encouragement*. But I pray do the Scriptures uſe to encourage us to that, which is not our Duty? When God made that *Everlaſting Covenant* as he calls it, between *Abraham* and his Seed, there is command ſtrict enough given to Seal it, *Gen.* 17. 9, 10, 11, 14. And thô the Seal be changed, as the Worſhip of God in the New Teſtament is changed from what it was in the Old Teſtament; yet the ſecond Command binds us to obſerve it, and keep it pure; ſo that command binds us to Seal the Covenant, *v.* 9. for he calls the Seal the Covenant.

And becauſe the word τέκνοις Children, is uſed in this Text, I ſhall give the Reader notice how you would cheat him, in telling him the ſignification of the Word, *p.* 5. τέκνοις *ſignifies Offſpring of growth or Stature, but* βρέφος *ſignifies an Infant*; ſay you. But does it ſignifie *onely* ſo; you would perſwade your Reader ſo, telling him *but* βρέφος *ſignifies an Infant.*

Let the Reader that hath skill in the Greek tongue, ſee where the word is the firſt time uſed in the New Teſtament, *Math.* 2. 18. Did *Rachel* weep only for her Children *of growth and Stature*? what age theſe Children were of, *v.* 16. tells us, from *two years old*, καὶ καταπτέρω, and not any above two, but *under* two *downwards*, if to a fortnight or week old; thus again, 1 *Theſſ.* 2. 7. as a Nurſe cheriſheth her τέκνα Children. What

onely

onely her Children *of growth and ſtature*? I told over two and twenty Texts more where the word is uſed properly, and ſignifies *little* Children as well as Children of *growth*; and two or three of them principally, little Children; and that βρέφος ſignifies onely an *Infant*; then *Timothy* knew the Scriptures when he was an Infant, 2 *Tim.* 3. 15. Thô this word we never contend about.

Thus you do with the word *Baptize*; but of this in its place.

CHAP. II.

NOw I come to my *unlearned* Queſtion, as you call it.

Q. *Since God was ſo gracious to make a Covenant with* Abraham *and his Seed, and it did then conſiſt with his Wiſdom to conſtitute his Church of Parents and Children, while the Parents did Believe in Chriſt* to *come*; *why may it not conſiſt with his Grace to continue that Covenant, and with his Wiſdom ſtill to conſtitute his Goſpel Church of Parents and Children, the* Jews *now believing in Chriſt*, come?

I might have added in my Queſtion, *that Cove-*

Covenant Sealed *; but Mr. *Tombs*, who is the ſtrongeſt adverſary to Infant-Baptiſm that ever wrote, he yields that if Children be members of the Church with Parents, then they muſt be Baptized; for *I grant* (ſaith he) *that Baptiſm is the way and manner of ſolemn Admiſſion into the Church, I mean the Regular way.* And we were told by one of this party, *that Baptiſm is the* Form *of a Church*; and would bear us down that Dr. *Owen* hath delivered the ſame, and this he urged with great zeal.

* Gen. 17. 9. *Will force it ſeems to carry, If no Seal no Covenant, the Seal being called the Covenant.*

If then no Baptiſm, no Church: for *forma eſt cauſa per quam res eſt, id quod eſt.* The ſame Perſon denied all Baptiſm but by *Dipping*: Whence it follows clearly, there are no Churches in the world, but theſe *Dipt Churches*; hence they deny Communion with all Churches, for they want the *Form.*

Let me before I come to conſider his Anſwer, to adde one Scripture more beſides what I have mentioned before, that is, *Rom.* 11. 28, 29. which ſpeaks of theſe *Jews* broken off. *Touching the Election* (I conceive thô it be true as to eternal Election, yet that is not here properly meant, but that choice of them for his peculiar people, which *Moſes* mentions twice together, *Deut.* 7. 6, 7.) *they are beloved* (with a Love of good will

to

to them ſtill) *for their Fathers ſake* (not merit of them, *but becauſe he loved thy Fathers*, Deut. 4. 37. And becauſe he made his Covenant with their Fathers to be a God to them, and their Seed, which theſe *Jews* are; deſcending from the Fathers, *even in the latter daies if they return to the Lord their God*, he will not forget the Covenant of thy Fathers.*) Deut. 4. 30, 31.

* *Return they ſhall.* Rom. 11. 26. 2 Cor. 3. 16.

For the gifts and calling of God, &c. *v.* 29. Take the words with reſpect to the *Jews* of whom he ſpake before, chooſing and Adopting the Poſterity of *Abraham*, and engaging himſelf by Covenant to them, are inviolable; their Priviledges ſhall be as high as ever, not ſhut out of the Church from their Parents, and denied an Ordinance, as now the Anabaptiſts do.

I demanded a Scripture to prove, it doth not conſiſt with the Grace and Wiſdom of God, *&c.* I have given you ſeveral Scriptures, after the Conſtitution of the Church in *Abraham*, and you tell me of *a Covenant of grace made with the whole world in the promiſed Seed to* Adam, *and that* Adam, Noah *and all little Children lived under a Covenant of Grace more than* 2000. *years, during all which time no Infant* (you might as well ſay neither *Adam*, nor *Noah*) *was concern'd in Circumciſion or Baptiſm, and yet were as much of the Church*

Church as was needful for their Salvation, &c.

And to what purpoſe is all this? your learned anſwer to my unlearned queſtion ſignifies nothing. Was that my Queſtion, *Whether there were any Covenant of grace before this with Abraham? or whether any were ſaved before Abrahams Covenant?* I pray Mr. *Grantham* ſtudy your Logick better, and underſtand what that fallacie *Ignoratio Elenchi* is, which now is yours, before you make ſuch a noiſe of diſputing Doctors out of the room.

One word about *Noah*, then I will tell you what my Queſtion is. If by *Noah*'s Covenant you underſtand a Covenant of Grace, I am not clear in that: I take that to be a Covenant with all the Creatures as well as with *Noah*, that God will drown the world no more: So the Rainbow which commonly appears with rain, is both a ſign and ſeal of this Covenant. God uſe to ſeal his Covenants. But why ſhould God make a Covenant and ſeal it with Creatures that do not underſtand it? Read our firſt Annotations on *Gen.* 9. 10. And you ſhall find this: *The Covenant of God may be made with, and the Seal of the Covenant applyed to Creatures that have not the uſe of reaſon; which may ſerve to refute the Anabaptiſts fancy in denying the Adminiſtration of Baptiſm no Infants.*

Hence I put the Attribute of *Wiſdom*, as well as *Grace* into my queſtion, becauſe the Argu-

Arguments which the Anabaptiſts bring againſt Infant-baptiſm, do as much ſtrike at the wiſdom of God, in making a Covenant with the ſeed of *Abraham*, and commanding them to be Circumciſed on the eighth day. What? to make a Covenant with them that doe not underſtand it? to Circumciſe and ſeal a Covenant with them at eight days old, when they do not underſtand it? what to have children members of the Church with parents, when they do not underſtand it? Let them ſtay for this Covenant, Circumſicion, and Church-memberſhip, till they be rather *eighteen* years old, that they may underſtand theſe things, and ſee whether they do believe, repent, and walk as their Father did with God; then admit them. This is the Anabaptiſts wiſdom in denying Infant-Baptiſm.

Now I come to my queſtion, and ſhall make it appear your anſwer ſignifies nothing. You tell me of a *Covenant of grace made with the whole world in the promiſed ſeed to Adam*, &c. I tell *you*, while *Adam*, *Noah*, and *Abraham* lived under that Covenant made with the *whole world*, God was pleaſed to make a Covenant with *Abraham*, and with none other but *Abraham*, that *he would be his God, and the God of his Seed, and ſealed this Covenant: by which Covenant God did ſeparate, and Divide all Abrahams ſeed from the world, living under*

under that Covenant you ſpeak of. Hence we poor Gentiles believing in Chriſt, are called *Abrahams Seed, Gal.* 3. 29. not *Adam*'s Seed. Hence *Abraham* is called the *Father of all Believers* three times in *Rom.* 4. 11. 16. 18. not *Adam*, nor *Noah.* Hence believing Gentiles, are ſaid to be *grafted into Abrahams ſtock. Rom.* 11. 17. not into *Adam*'s, nor *Noah*'s.

Hence my queſtion is, By what Scripture warrant you Reduce our children into the State of the Children of *Adam*, or *Noah*, *&c.* ſince we are never called any of their Children, but only *Abrahams*; whoſe ſeed differ from theirs by a ſpecial Covenant made with them, and ſealed to them? To which of them did God ſay, I will *be the God of thy Seed, and I will ſeal to it?*

Now ſuppoſe that were true, which is the great buſineſs of your Pamphlet, to prove, *That all Infants dying ſuch are ſaved*; that thereby you might take off the *Odium* which lyes upon you, for ſhutting the Children of Believers out of the Church, and denying them Baptiſm, they being all under a Covenant of Grace made with *Adam*, as you ſay; yet tell me,

1. Is this Covenant of God with *Abraham*'s ſeed in *Vain?* does the Holy One make vain Covenants? As to his Seed, they were well enough before under *Adam*'s Covenant; if they dye, or if *Iſaac* dye before he be eight daies old

old he is ſaved, ſo that this Covenant might have been ſpared.

2. If their ſeed dye while little ones, I hope they are not further from Salvation by this Covenant, nor have Parents the leſſe hope of their Salvation by it, but I think much more. Two ſtrings to a bow are good.

3. Doth God diſcover his Grace to Sinners more than needs? I am ſure this Covenant, and Seal manifeſt Grace.

4. Can poor, loſt, undone Sinners have too many waies to lay hold upon a Holy, Juſt God, when they are under their fears and ſenſe of Sin? And have not the Seed of Believers one way to lay hold upon God by this Covenant made with their believing Parents, when their hearts would be returning to God? I appeal to all judicious Chriſtians, ſound in Judgment, and upright in heart. As to the experience I have found, and declared it to others, you make a ſcoffe at me. *p.* 6. I will be with you by and by, Mr. *Grantham.*

Yet again, as to that notion wherein you ſo much glory, and have made five remarkable *Demonſtrations*, as you call them, to prove it; you muſt make three more Demonſtrations or elſe theſe five will not do the feat.

1. That God ſaves thoſe who are under that Covenant, without any *Condition*; that Covenant having no Condition in it. Name

the

the Text I pray. Some of yours have named *Rom.* 5. 18. but the *Righteouſneſs of Chriſt* mentioned in that Text, is the *material* or *meritorious cauſe* of our juſtification from all Sin, *Adams Sin*, *Original Sin*, and *Actual Sin*. But how this righteouſneſs comes to be *Ours*, whether with a Condition, or not, it ſpeaks nothing. So that from that Text an *Infant* can argue no more for its Juſtification and Salvation, than an *Adult* perſon. It onely tells us there is ſuch *a righteouſneſs provided by Chriſt*, by which we are juſtified, but if it be not imputed to us, neither Infant nor Adult perſon is the better. How it comes to be *Ours*, other Texts tells us. *Rom.* 3. 30. *Rom.* 5. 1. *Rom.* 10. 4. &c. 2. If we be juſtified from *Adams* Sin *onely*, are we then *juſtified to life*, as the Text ſpeaks? I think not. I Suppoſe we ſhall find ſome other Sin in Infants tho' Mr. *Grantham* and his followers deny it.

Hence Mr. *Griffin*, when he had told me, *tho' I was an old Man, yet I might learn*; very true, Mr. *Griffin*, but what ſhall I learn? This? *God ſaves Infants dying ſuch*, out *of the Covenant of Grace*. Not *by* it; or *under* it, but *out* of it? This was News indeed, I never heard it before, nor believe it after: But by this, he avoids (if it were true) Faith and Repentance, the Conditions of the Covenant.

2. You muſt Demonſtrate, that by this Covenant he ſaves thoſe who have loſt the Image of God, and are corrupt by nature, for Infant Regeneration, and Heart Circumciſing is denyed by yours, and you.

3. You muſt Demonſtrate, that tho' Infants have not actually ſinned, againſt the Covenant of Grace, yet they have not Unbelief and Impenitency *ſeminally*, which are quite oppoſite to the Covenant of Grace.

You ask, at the end of your firſt Demonſtration, p. 21. *As for poor Infants, what evil have they done?* but I ask,

1. How are Infants *born*? [of this afterwards.]

2. Do you ask what have they done? Did you never ſee *Revenge*, *Wrath*, *Pride*, *Envy*, *Self-Love*, *Rebellion againſt*, *and ſtriking of Parents*, acting in little Children? Bleſſed *Auſtin* obſerved a ſucking Child, that was not able to articulate a word, look with a Countenance even pale with envie upon his fellow ſuckling, which ſhared with him in the ſame milk; which made that Holy Man cry out, *Ubi Domine? quando Domine?* Where was the *Place*, when was the *Time*, that I was an Innocent Creature?

Yes, Sir, Mr. *Grantham* will tell you, *Infants are innocent*. p. 13. This is the firſt part of your Anſwer.

2. Then you come to a Second, and that is

is, by putting a Queſtion to me; therein telling me, my *unlearned Queſtion is guilty of no more Reaſon than this: Since God was ſo Gracious, and it did conſiſt with his Wiſdom, to give* Abraham *a Command to offer up his beloved Son, as a ſign of Chriſt to Come; why may it not conſiſt with his Grace and Wiſdom, for us of our own heads, without any Command from God, to offer up every one his dearcſt Child, in remembrance that Chriſt is come?*

Ay, now you ſtitch it, Mr. *Grantham*; you tell me, *p. 6. That I was aſleep when I was Baptized:* You do ſo *jog* me, Mr. *Grantham*, with theſe words, *Fables*, *Fancy*, *Conceit*, and your *Scoffs*, with which you are pleaſed to fill up your Lines, that I think I ſhall be awake by that time I come at it, to Anſwer it: But for the preſent, you have laid ſuch a Queſtion to mine, to illuſtrate how much *Reaſon my Queſtion was guilty of*, that if when you laid your Pieces together to make up any Garment, you did not lay them more even together, you were but a plain *Botcher*.

Come, lay the Queſtions together.

1. My Queſtion is about a Gracious Covenant, lay your Queſtion to it, Is it a Gracious Covenant? Did God give this Commandment to *Abraham* to offer up *Iſaac*, that it ſhould be an Example to us, to cut our Childrens Throats when he commands it? Did God ever command others to do it? But God

made this Covenant with all *Abraham*'s Seed, and ſtrictly commanded them all to keep the Seal of it, upon the danger of Cutting them off elſe, as *Moſes* had like to have found it.

2. How do you prove that the end of God in Commanding *Abraham* to offer his Son, was, that it ſhould be *a Sign of Chriſt to come?* the Text ſaith plainly, *Gen.* 22. 1. *The Lord tempted Abraham:* The end was to try *Abraham*'s Obedience; whence *v.* 12. he ſaith, *Now I know thou feareſt God.* 2. If ſo, then *Iſaac*'s Throat muſt have been Cut and dye: As all the Sacrifices which did typifie Chriſt, they were all killed; though it was in his *Will*, ſo it was in Chriſts *Will*, and Actually done.

3. Gods Act towards *Abraham* in this Caſe was an Act of meer *Soveraignty*, but his Act in my Queſtion was an Act of meer *Grace:* You ſay ſo indeed, but 'tis not true, it was a great Tempting of *Abraham.*

4. There is a vaſt difference between a *Command* and a *Promiſe:* In my Queſtion it runs thus, *Abraham, I will be thy God and Iſaac*'s *God*; in your Queſtion it is, *Abraham, go Cut Iſaac*'s *Throat:* A great difference between what *God will* do and *we ſhould* do.

5. Come we then to *Circumciſion*, which was a painful Ordinance, and therein the Soveraignty of God and his Command did appear; yet conſidering it as it was a Seal added to the Covenant, and did thereby help to con-

firm

firm their Faith, in the Grace and Faithfulneſs of God, ſo it was alſo an Act of Grace; inſomuch that,

Firſt, The *Jews* did glory in it, and did reproach the *Gentiles* that had it not, 1 *Sam.* 14. 6. and 17. 26. *Epheſ.* 2. 11.

Secondly, They did ſo prize it, that it made a heavy ſtir in the Churches, when the Apoſtles went about to remove it; and to this day they do tenaciouſly retain it.

To Conclude, my Queſtion is grounded upon an everlaſting Covenant, proceeding from the pure Grace of God, comfortable to Parents, comfortable and advantageous to poor Children, when they come to underſtand it; with a ſtrict Command to have this Covenant upon their hearts, by impreſſing the Seal of it upon their Children in all their generations; which Covenant was never repealed to this day, and therefore that being in force, there is ſtill a Seal belonging to it; which Seal is Baptiſm, in the room of Circumciſion, as is clear, *Col.* 2. 11, 12.

[As for your Carping at the Word, *Command to Circumciſe*, I have ſpoken to it before.]

Your Queſtion is grounded upon a Soveraign Command of God given to *Abraham* in particular, without any Command to his Poſterity to obſerve; nor ever was obſerved, but only by *Abraham*.

Now, how this Queſtion of yours ſerves to demonſtrate the *little Reaſon my Queſtion is guilty of*, as you tell me, let all men judge.

The next three Paragraphs afford but little to take notice of: For,

1. As for our keeping our Baptized Children ſo long from the Lords Table, I hope they muſt firſt be able to *Diſcern the Lords Body*, and to *Examine themſelves*, 1 Cor. 11. 28, 29. Though the Children were Circumciſed at eight dayes old, yet they were not to eat the Paſſover till they came to ſuch years of diſcretion, as to underſtand the meaning of the Ordinance; therefore their Fathers did teach them the meaning of it, when they took up the Lamb. But our Queſtion is about the *Initiating Ordinance*, we would have our Children under that betimes, under a bleſſed Covenant ſealed. God would not have them ſtay above eight dayes, unleſs the Child were Sick: And why *eight?* we let the Jewiſh reaſons alone, leaving it with his Wiſdom. God lays claim to them betimes; they are *Mine*, Ezek. 16. 21. I and they are in Covenant. Senſible things, as their Affictions in *Egypt* were, and ſet forth in the bitter Herbs which they eat, were ſooner underſtood by Children, than ſpiritual things.

2. Whereas he ſaith, *Repentance and Faith were required of thoſe who were Baptized:* Very true, of Adult Perſons, with whom *Peter* was

Treating,

Treating, *Act.* 2. who had Crucified that Chriſt in whom they now were to believe, and into whoſe Name they were to be Baptized, well might he call for Repentance. When *Philip* Baptized the Eunuch, *Act.* 8. 37. *If thou Believeſt*, &c. in the Meſſiah *now* come: So was *Abraham* a Believer in Chriſt *to* come, before this Covenant was made with him and his Seed: *Iſaac* was reputed with his Father a Believer in Chriſt, when he was Circumciſed. So I have taught, and it was my practice, when I claimed the Covenant for my Child, and ſo dedicated my Child to him; to examine my Covenant-Intereſt, my Faith and Repentance, as well as if I were going to the Lords Supper; but that actual Faith and Repentance are required of Infants *before* Baptiſm, I know no Text nor Reaſon, more than before Circumciſion.

3. He ſaith, *We do not deny Infants to be of the Church.*

Yea, that is the *Church* I would fain have Mr. *Grantham* define, and tell us where it is: So far as I can learn by his Book, *It is a Company of Innocents, without Sin, without Ordinances*; (for ſo he ſpeaks of Infants, as we ſhall ſee anon) but what next, I know not; nor do I know Churches without Ordinances; where the Goſpel ſpeaks of ſuch, I keep my ſelf to the revealed will of God, leaving ſecret things to him.

Let him tell us how the word ἐκκλησία, which comes ἀπο τῦ ἐκκαλεῖν, *ab evocando*; because the Church is *a Company Called out from the reſt*, as Mr. *Grantham* knows, being a learned Grecian. How this agrees with this Innocent and Sinleſs Company, to be *Called out!*

If you ask me, how it agrees with our Baptized little ones to be *Called?* I Anſwer. By being Branches of ſuch a root as is called out of the World, they are called with him the Root and Branches going together, and they Members of the ſame Church with their Parents under Ordinances. As *Iſaac* was reputed a Perſon called out in his Father *Abraham*, who was called out from the Idolaters, and was Circumciſed under the ſame Ordinance with his Father.

Therefore the Goſpel gives to Parents and Children the ſame denomination: The Church is *a Company of Saints*, 1 Cor. 1. 2. and 2 *Cor.* 1. 1. So the Children of theſe Saints are called *Saints*, 1 Cor. 7. 14. *But now they are Saints*, ἅγια: To Interpret this of *Legitimacy*, is ſo groſs and abſurd a Conceit, that I wonder it ſhould come into any rational mans Thoughts: I have ſpoken to this in my little Treatiſe, and many other worthy Divines before me, have given the ſenſe very clear and plain; but when God will blind mens eyes, (when before they will ſhut their eyes againſt the Light) how ſhall they ſee? But this Text will alſo warrant our Practice.

CHAP.

CHAP. III.

HAving done with my firſt Queſtion, you ſay, *Let us hear your ſecond Queſtion*; you ſhall Mr. *Grantham*, 'tis this.

Q. *If God hath repealed his Covenant with the believing* Jews *ſeed, turned their Children out of the Church, and deny them Baptiſm, though the* Jews *truly believe in Chriſt come; What hath God left in the room of theſe, that carry any ſhew of his Bleſſing, or good will towards their Children during their Infant-ſtate?*

Here you tell your Reader, there is Ambiguity in the Words, *Covenant* and *Church*: None at all, Mr. *Grantham*, you know the Covenant, and what the Church of the *Jews* was. You ſay, *That I yield they were in the Covenant, and Church-members, before they were Circumciſed*: Very true, I hope we do not ſet our Seals before our Covenants; firſt Covenant, then Seal. Alſo, if they were not Members of the Church, they ſhould not have the Priviledge of the Church; only their Membership is Compleated and Declared, when the Initiating Seal is applyed to them. As it is in Corporations, the eldeſt Son of a Free-man, born

born in the Corporation, was a Member, and had a right to Freedom, but not compleat, nor acted till he took his Oath; so the High Priest, *Levit.* 4. 3. was not a compleat High Priest, till he was Anointed.

Then you come to tell me, what Priviledges the *Jews* Infants have now.

(1.) *They were free from their Jewish Church-state*, Gal. 5. 1.

A. 1. What is this to the Infant that understands nothing of it, but was in as safe an Estate before, yea, and better? that *Freedom* is nothing to it while an Infant.

A. 2. And they were free from *Abraham*'s Covenant, *That God was now none of their God, and also from a Seal of that Covenant:* This is a Priviledge with a witness; do you and yours take it for me and mine. O wretched Priviledge! Do you call this *Freedom?*

(2.) *They are devoted to God, by the Prayers of the Church; warranted therein by the example of Christ, when little Children were brought to him, — And accordingly we dedicate them to God, according to our Capacity.*

A. 1. If Praying for Children be a *Dedication* of them, then almost fifty years I have been *Dedicating* of Children to God; but I read of no Dedication that lasted one Month together in the Word. What, are you the

People

People that only Devote and Dedicate your Children to God? I hope others as well as you, Pray and Faſt for them as well as you. Do you think that *Abraham*, and thoſe Holy Men of old did not pray for their Children, as well as Circumciſe them? A pitiful anſwer.

2. As for the example of Chriſt, it ſeems he will bleſs them; and bleſſed be his name he will do it. But one thing here, Mr. *Grantham*, I muſt put you in mind of, which I forgot, when you anſwered my firſt Queſtion; *Viz. Chriſt did not appoint thoſe very Infants who were brought to him, to have his Ordinances impoſed upon them*, ſay you.

A. Very true, Mr. *Grantham*, becauſe they were under Ordinances already; theſe were *Jews* Children, not *Gentiles*, he was not ſent to them as yet, nor muſt his Apoſtles go among them yet: As for *Chriſtian Baptiſm* it was not yet inſtituted, and would you have him impoſe it before the inſtitution.

3. *You tell me, by the Bleſſing of Education, ſome Children of 7. or 8. years old, have attained to more knowledge, and experience of the Work of Grace, who yet were never ſprinckled, than multitudes of 70, or 80 years who were ſprinkled.*

Anſ. As for your word *ſprinkling*, I will talk with you anon.

1. And of thoſe Children who were circumciſed,

cumcised, multitudes of them, thô they attained not to such a knowledge of Christ; (he was not then so clearly revealed to their Fathers) yet for Knowledge and saving Grace, they had it as early as yours every whit; for all that we read of, that were godly in Scripture, were so from their Childhood; we read only of *Manasseh*, that was converted when Adult. So among us, many Infants baptized, before and since your Errour rose up to trouble the peace of the Churches, and to be an inlet to other Errours; I say many Instances might be given of Children that before the age you mention, have discovered the sparklings of Grace. Old Mr. *Blackerby* that man of God, when he preached the Funeral Sermon for his own Daughter, Mr. *Faircloughs* first Wife, gave this Testimony of her, That from three years old, she did sincerely fear God. A Child of four years old of a Neighbour by me, when it went to School to learn its letters, when it came from School, would often go to the Father with these words, Father, I Love God, I love my Father, I love my Mother; but always first, I love God; the Child falls sick, the Mother asked it, Art willing to dye? Yes, said the Child, I will go lye in *Abrahams* bosom. A Minister dining there, and returning thanks after dinner, the Child lying in the Cradle by, of its own accord lifted up its

its hands, while he was ſpeaking, when he had done, let fall its hands and died. You that tell us, God does not circumciſe the Hearts of Children, becauſe they cannot love him: God confutes you.

2. I deny not but God doth overlook the Infirmities of his People, and his Grace is Free, and ſo works in what Children he pleaſe.

3. But ſtill you declare a ſlighting of the Grace of God in that Covenant of God with *Abraham* and his Seed, which we do reverence, and bleſs his Name for; you take away that which is comfortable to godly Parents, and to poor Children be ſure a great advantage; reducing the Children of the ſoundeſt believing *Jews*, into the ſame ſtate with their Children who are the haters of Chriſt at this day.

(3.) The third Priviledge you tell me, is this, *Our gracious God by Jeſus Chriſt hath left us an open Declaration, that the Kingdom of Heaven belongs to Infants; in which Declaration he hath not excepted ſo much as one of them.*

A. 1. What is this to the Infant ſtate of the believing *Jew*, when as the *Jew* that hates Chriſt at this day may ſay, This is as much Comfort to me; thô I hate and abhor to believe in your *Meſſiah*, and my Child is in as hopeful ſtate as yours: yea ſo are all *Pagans* and *Mahumetans*. 2. What

2. What, doth our Lord declare, *That all the Infants of the World dying such, are members of the Kingdom of Glory?* It is not all one to say, *the Kingdom of Heaven consists, as of Adult Persons, so, of little Infants*; and to say, *All Infants are members of the Kingdom of Heaven*; these two Propositions differ, Mr. *Grantham.*

3. If it be true, it was true before God Covenanted with *Abraham* to be the God of his Seed; surely there was some benefit to *Abrahams* Seed, more than was in that Covenant you talk of, else the Covenant was in vain. *Did God say to* Adam, *I am the God of thee and thy Seed, and I will Seal my Covenant with thee, and thy Seed?*

4. What Comfort is this to the Seed of a believing *Jew*, when grown up, and hath the Sense of Sin and Apprehensions of the anger of God against him? *Comfort?* O what a *Torment* doth this prove to think, When I was an Infant if I had died, I had been saved: O that I had died then, but now I am grown up I shall be damned! so that 'tis a great misery to mankind, that God lets them live beyond the state of Infants; for let them dye while Infants they are all saved, and what Parent that wisheth the happiness of Children, would not say, Let all my Children dye while they are Infants, for then they are Innocent; if Mr. *Granthams* Doctrine be true; they should never sin against God,

God, and certainly be ſaved. But the Child of a Believing *Jew* grown up, and his Conſcience awakened, now repenting hath a God in Covenant with him by *Abrahams* Covenant, to lay hold upon. Only Mr. *Granthams* Wiſdom ſcoffs at it.

Theſe be your privileges; and now you adde, *From all which you may ſee, God hath left us in the room of Circumciſion* (and of the Covenant of being their God; why is this left out and Circumciſion onely put in? This is Taylour-like indeed, when they carry home a Garment, and ſtolen out cloath, that is kept behind. So you are ſumming up your diſcourſe, and tell your Reader of a Legal Rite, and keep back the Covenant, the main of all, this is baſe Theft indeed:) *a far more excellent Teſtimony of his ſaving Pleaſure concerning Infants, than that was or any legal Rite whatſoever.*

And I ſay, by all which your Reader, if he be not blind, may ſee, how you labour to delude your ſilly People with words; pretending to ſhew your great learning in anſwering my two unlearned Queſtions, when as they ſtand unanſwered; and I doubt not but the Seed of a believing *Jew* in Chriſt may well ſay, *If this be all we get by our Parents believing in Chriſt come, which this Anabaptiſt talks of, give us the old Diſpenſation again: When we had a God in Covenant to go*

to,

too, and a Seal of his Covenant to help our Faith; for now we have neither, and ſo our ſtate is more miſerable by Chriſts coming than it was before.

As for your Book of your *Anti-Quæries*, to which you refer me; I will not give ſo much as a ſmall Needle for it, I have enough of you, by what I read in this.

As for Biſhop *Barlow*, if he be of your Judgment, as you preſent him, yet I Queſtion whether he be *Dipt*: Ask him I pray, and *bid him not reject the Counſel of God againſt himſelf*, as you tell me I do.

CHAP. IV.

I Thought I had done with you, when you had anſwered my Queſtions, but it ſeems no: There are ſeveral other faults you find with me, and the firſt is about *Election in my Senſe.*

I do not find the word *Election* mentioned in the *p.* 90. which you direct me to; how then can you know my Senſe of it? nor do you tell me what is your Senſe; this would run us into another controverſie, and then my Book would ſwell into that bigneſs, which I reſolve it ſhall not.

Then you tell your Reader, *Whilſt his Book*

may

may cauſe many weak Readers to think that Circumciſion did, and that Infant Baptiſm doth great things towards their Salvation, &c.

I do not make your Baptiſm by Dipping to be of that concernment to Salvation, that none ſhall be ſaved without it: but a few words to both.

And firſt for *Circumciſion*, becauſe your party told me, *God circumciſed the Heart of no Infants, and will not have them to be included in the* Seed, *Deut.* 30. 6. *but onely Adult perſons; for Infants cannot love God, as it is there ſet down.* No more can you, thô you be Adult, anſwer it, *Legally.* But that God did not circumciſe the Hearts of any Infants, then, this I do not believe, upon this ground.

I cannot conceive, how it can conſiſt with the Wiſdom, Holineſs, and Goodneſs of God, to Inſtitute an Ordinance in his Church, for Spiritual and Saving Ends, and ſtrictly to command this Ordinance to be adminiſtred to ſuch ſubjects (as Children of eight dayes old) which are not capable to underſtand the ordinance, nor Co-work with God in the ordinance; and he himſelf not to work with his own Inſtitution, when and where he pleaſeth, to the good and benefit of that Subject to whom it is Adminiſtred, this Subject having need of the Spiritual good Signified and Sealed thereby. It doth implicitely charge the Inſtitution with *Vanity*: And I

am confirmed the more in it, becauſe all the godly mentioned in the old Teſtament, except *Manaſſeh*, were ſuch as from their Childhood grew up in the ſervice of God; ſo that I Queſtion not, while man did circumciſe the *Fleſh*, God did circumciſe the *Heart*. I gave you an inſtance of a Child that died before it was five years old, that did expreſs this love to God. Your reaſon hath thus much ſtrength in it, Becauſe Infants expreſs not the Acts of *Rational* Love, therefore they have not the principle of Rational Love in them.

The ſame I may ſay for Baptiſm, being Chriſts own Inſtitution, this in the hand of his Spirit accompanying it, when and where he pleaſeth, ſhall be the mean to convey ſpiritual bleſſings to the Hearts of ſome Infants, and prove to them the true *waſhing of Regeneration*; which I ground upon, *Eph.* 5. 26. *Tit.* 3. 5. 1 *Pet.* 3. 21. Where *Sanctification*, and *Salvation* twice, are given to Baptiſm as an Inſtrument in the Hand of the Spirit. How he doth it, I do not trouble my ſelf to anſwer, I leave that to him that Inſtitutes: If you can tell me how the water of *Jordan* cleanſed *Naamans* Leproſie, then poſſibly I may tell you. The word ἐπερώτημα, I do not now trouble my ſelf about the ſignification, meerly becauſe I aim at brevity. How often do we meet with Chriſtians educated under

der godly Parents, troubled, becauſe they could not tell the *Time*, when God firſt began to work upon them; it hath proved to them a great objection againſt the ſoundneſs of their Work. But if God did begin his Work in their Baptiſm, and Parents followed God by Prayer, for the bleſſing of his Ordinance, and remembrance of his Covenant, how could they know it, by reflection upon themſelves?

As for that *Joh.* 3. 5. Whether Baptiſm be meant by the *Water* there, is a Queſtion very much controverted; I marvel to read *Juſtin Martyr*, *Irenæus*, *Origen*, &c. All that lived next the Apoſtles, yea *Totus chorus Antiquitatis*, as *Marlorate* ſaith, underſtanding *Baptiſm* by it, and yet all to be miſtaken, our firſt Annotatours upon the Bible ſeem to ſpeak well upon it: This I am ſatisfied in, that the common anſwer given to it, that it is but of the import with *Mat.* 3. 11. *Holy Ghoſt and Fire*, is no anſwer to it. For God did never inſtitute *Fire*, as he hath done *Water* to be an Element to conſtitute a Sacrament. But of all men the *Anabaptiſts* that put Salvation in *Dipping*, (whence that ſilly woman, who told a Friend of mine, *Had I died before I had been baptized* (by *Dipping* ſhe meant) *I had periſhed*;) they had need underſtand it ſo; then tho' Faith come by *Hearing* ordinarily, (I hope all born *deaf*

ſhall not therefore be damned becauſe they cannot hear, and ſo not believe) yet God hath not ſo tied up himſelf to *one* Inſtrument to work Grace by, becauſe a Carpenter is tied to his Axe if he will hew his Timber.

Obj. *If ſo, then baptize all Children, yea and Men too.*

Anſ. I deny the conſequence. For Baptiſm is a Priviledge belonging to the Church, whereof the Children of viſible Believers (being *Saints*, 1 *Cor.* 7. 14.) are Members with their Parents; and therefore have a right to this initiating Ordinance, which Children out of the viſible Church have not.

Next you fall upon me for the Experience I have found of the benefit of the improving *Abrahams* and my Baptiſmal-Covenant (which I never thought the World ſhould know, nor ever ſhould have known it, had I not contrary to my own thoughts been drawn forth to appear publickly in this controverſie,) your Sentence upon it is this.

It would make a well man ſick to ſee what work he makes of it, for after all his ſhifting from Poſt to Pillar, he only gets ſtomack to reject the Counſel of God againſt himſelf, Luke 7. 30.

For my rejecting the Counſel of God, the Holy God ſhall judge between you and me; and for what you ſcoffe at, I leave it to

learn-

learned, ſound, and holy men to judge. But did all Children under *Abraham*, and their Baptiſmal-Covenant, improve them, and feel the advantage they have by them, in the time of their fears from ſin, they would ſlight all the Anabaptiſts Books againſt Infant-Baptiſm as much as I do; and they might ſell their Books to the *Tobacco* Shops for other uſes.

Come on then, Mr. *Grantham*, I will take your Sentence into pieces, and conſider your words, *Sickneſs*, *Poſt*, and *Pillar*.

Mr. *Grantham* is Sick, how ſhall we get him Cured? After ſome years Study of Phyſick, I have been a Practitioner of it thirty years, and tho' I have not attained the skill in it ſome men have, yet if you dare truſt your ſelf with me, I will aſſure you I will do you no harm, if I cannot do you good. But what is your diſeaſe, Mr. *Grantham?* I ſearched your writing to find it out; and at firſt I thought the ſigns did not agree; for in one place, *p.* 11. you write thus: *Infants have no Iniquities for God to Remember, but only Original Sin to Pardon*; and in ſeveral places you tell us, *Infants are Innocent*; now he muſt be a more cunning Taylour than I am, who can ſtitch theſe two words, *Innocency* and *Pardon* together. I never knew Innocency needed pardon before; that *Adam* needed it before his Fall while he was Innocent, is a New

Notion to me; but notwithſtanding you would have us think you acknowledge Original Sin, that Infants are guilty of, yet this is only *Peccatum Originans*, by *Imputation*, but for that which is *Peccatum Originatum* (as Divines do diſtinguiſh) the inherent Corruption of our fallen Nature; this you plainly deny, by telling us they are Innocent, and corrupting that Text, *Epheſ.* 2. 3. *And were by Nature the Children of wrath*, moſt groſly and abſurdly; ſo that I find your diſeaſe ly in your head, and you are very ſick of the Diſeaſe called *Pelagianiſm*. A proud diſeaſe, to lift up ſinful man, and debaſe the Grace of God; for you tell us that Text, *Epheſ.* 2. 3. p. 30. *Is beſt Interpreted of the Adult*, and quoting the verſes before, with ſome variation from the Text too, which ought not to be in Quotations, then you adde, *and ſo were by Nature Children of Wrath.* I have not yet met with a man *ſo* audacious to put a word into a Text, which quite varies the ſenſe of the Text; yea and makes the Text ſpeak abſurdly. This is ſure, they cannot be Children of Wrath by Nature, who are not Children of Sin againſt God by Nature; Sin onely cauſeth Wrath: But I pray tell us, Mr. *Grantham*, what is *Nature*? I thought *Natura* had been a *Naſcor*, *Natus*. Which is firſt I pray, *Nature*, or *Walking*, and *Working*, which the verſes before ſpeak of? Can any

any Creature move from place to place, unleſs it be firſt an *Animal*, hath not an Animal a Locomotive Nature or Principle, and ſo this *nature* be the cauſe of the walking? The Child in the Lap hath a locomotive faculty, tho' as yet it cannot walk, it hath the *nature*; and ſo the corrupt nature is the cauſe of its walking Corruptly: this is excellent Logick, the effect to be before the cauſe. If you conſult learned Men, they tell you, That Nature, φύσις, the word in the Text, *Primo ſignificat generationem ipſam, ſeu nativitatem.* Epheſ. 2. 3. *Secundo ipſam rei eſſentiam.* Gal. 4. 8. *Tertio ſignificat proprietatis rei eſſentiales.* 2 Pet. 1. 4.

This is your Diſeale Mr. *Grantham*, and I will give you a Receipt for the Cure of it, infallible I warrant you.

R. *Gen.* 5. 3. *Adam begat a Son in* his own *Likeneſs, after* his *Image:* The Hebrew words for *Likeneſs*, and *Image*, are both the ſame in *Gen.* 1. 26, 27. *God Created Man in* his own *Image*, &c. Theſe words, *His own*, in theſe two Texts are quite oppoſite.

Gen. 17. 12. No need of Circumciſing *Iſaacs* Fleſh at *eight* days old, if his Heart needed no Circumciſing at the ſame time. *Deut.* 10. 16. & Ch. 30. *v.* 6. Add to theſe *Job* 14. 4. *Job.* 15. 4. *Job* 25. 4. *Pſal.* 51. 5. *John* 3. 6. *Eph.* 2. 3. This is Divine Authority, Mr. *Grantham.*

As for humane Authority, *Grotius* on *Luke* 2. 22. names ſeveral of the Learned *Grecians*, and their ſayings, which ſhew they were not ignorant of the Corrupt *nature* of Man; other learned Men, quote many places out of *Plato*, where he ſpeaks the ſame thing. So *Stobeus*, yea *Ariſtotle*, tho' a great Friend to corrupt nature, yet acknowledge, *there is in us ſomewhat* πεφυκὸς ἀντιβαῖνον τῷ λόγῳ, *naturally repugnant to right Reaſon.* As for the *Romans*, there are *Tully* and *Seneca*, who ſpeak ſo clearly of it, that I can but wonder at that Judgment of God, in giving up Chriſtians now, to ſuch Blindneſs, that they cannot ſee that Evil which the Heathen who had onely the Light of nature, could ſee, and leave their Teſtimony againſt it; yet theſe men did not know that Original Sin by *Imputation*, which is all you acknowledge.

One word more, Mr. *Grantham*, and ſo I will leave you as to this point; you have been a great Profeſſor ſo long, a Teacher, a great Writer: I doe but ask you, Were you never ſenſible of, humbled, and abaſed under the ſenſe of this corrupt Nature? Then God keep me from the Converſion of thoſe men, who never were ſo convinced of their vile nature, as to abhor and loath themſelves before God, under the Senſe of it: as alſo from them, who are the chief cauſe of their own Converſion.

I know well, you will allow Gods *Grace* and *Help* ſome room in Converſion: but there muſt be ſomething of our *own* above that, elſe no Converſion, this Similitude will ſhew it clearly. After the Houſe of Commons have been a long time conſulting about a Bill, read it over three times; ſent it to the Houſe of Lords, they have done ſo too, both Houſes met in the *Painted Chamber*, and agreed; yet here is no *Law*, it muſt now be carried to the King, and if he ſaith, *Le Roy le Veut*, now it is a Law, and carrieth power with it, before it had no power; by this we ſee where the Supream Power lieth. Thus let the great God ſet himſelf to convert a Sinner, uſe all his moral Arguments, from Himſelf, Promiſes, Threats, *&c.* yet if it doth not pleaſe the Imperial Highneſs of the Will, to declare and give her Conſent, all Gods Actings come to nothing; if it doth, then Converſion is wrought. Let God heal the underſtanding of its Blindneſs, (which is done by a Phyſical act) and now lay Divine objects before it clearly, that it ſeeth them as they *are*, *God*, *Chriſt*, *Holineſs*, in their adequate goodneſs, Sin in its evil, and now work ſo ſweetly and rationally, affecting the *Will* alſo by his gracious Preſence with it, that now *Senſu Compoſito*, there is a conſequential Neceſſity for the *Will* to follow the Judgment, elſe it were Brutiſh;

to

to talk of any kind of neceſſity, it is ſuch an affront offered to the Perogative, and intollerable breach of the Priviledges of the *Will*, that there muſt be a Liberty left to her, to admit, or reject all Gods workings, elſe our ears are filled with out-cries. The way of working I ſpeak of, gives too much Honour to Grace; and that God doth manifeſt Grace to one man more than to another, and conſequently it would argue an Individual perſonal Election. Hence theſe men deny Regeneration to Infants, becauſe the Honour of their great *Diana*, the Liberty of the *Will*, would be Eclipſed; for their *Wills* are not thought to act in their Regeneration. We ſhall hear you ſpeak plain anon.

Now for the *Poſt*, which is that, Mr. *Grantham?* you name this firſt, and it ſtands firſt in my Book, *Gods Covenant with my Father Abraham*; tho' you ſcoff at it, yet you ſpake very true, it is a *Poſt* indeed, not an *Egyptian Reed*, 2 *King.* 18. 21. *on which if a man lean, it will goe into his hand.* No, Mr. *Grantham*; I will venture ſtill to truſt and lean upon it, a very ſtrong *Poſt* to lean on, when a Man is weak.

Which is the *Pillar?* The next is my Baptiſmal Covenant, of which the *Poſt* was the ground: then this *Poſt* and *Pillar*, in which the *Grace*, *Goodneſſe*, *Faithfulneſſe* and *Truth* of God are engaged; the Blood and Spirit

of

of Jesus, signified and Sealed unto my Faith embracing both, shall be to me as *Jachin* and *Boaz* the two Pillars in *Solomon*'s Porch, 1 *King.* 7.21. to help bear up my infirm weak Soul in times of Temptation, for to them I hold. Now, mock on Mr. *Grantham.*

One of your Tribe, a young confident Anabaptist, tells me, *If you have nothing more to shew for your Covenant Interest in God, as being your God, than that,* (he referrs to that experience I declare in my short Treatise, which made Mr. *Grantham* Sick;) *it would be no better than a Lie in your right hand: but I have better hopes of you.* What are the sure Notes of our interest in God, I shall not come to you to learn; but I look upon those notes as good as your *Self-Regeneration* and Better.

Next he falls upon me *for being asleep when I was Sprinkled and Crossed,* and desires to know of me, *what ground any man hath, his Parents or himself, to* Baptize *any person when they are asleep? this is no idle enquiry, but calls for the Consideration of all serious Christians.* Thus Mr. *Grantham.*

You forgot your self, will you allow us to *Baptize*, I was Sprinkled, you tell me: but was I *asleep?* Why would not you wake me? Say, *I was not born then.* Your excuse is sufficient, but how doe you know I was asleep then? I presume so; but remember your Book,

Presump-

Preſumption is no proof: and ſure I am all Children are not aſleep when they are brought to be Baptized. The laſt Child I Baptized was awake, ſo might I be.

Baptiſm, is in the Application of the Water, and *its odds* (to uſe your words) but the Water did wake me, if I were aſleep. If *Iſaac* were aſleep when he was brought to be Circumciſed, *its odds*, but the cutting of his Fore-skin did wake him; but ſuppoſe he had not, was it therefore no Circumciſion, did it take away the efficacy of the Ordinance? This is a profound Queſtion, where ſhall we have a place to diſpute, and determine it? The Theatre at *Oxford*, is not worthy of ſuch a queſtion; it ſhall be *Merchant-Taylours* Hall in *London*.

Then you fall upon me, about *falling away*.

I do not remember any word I had about it. But this ſhortly I ſay, If it be true what *yours* prate about here, that a *Perſon truely regenerate may fall away totally and finally*; I would never preach Comfort to any regenerate Perſon, till I ſee him Dying, and ſure he could not live; now I ſee he hath perſevered to the end, now I will preach Comfort: So that all the Exhortations of Chriſtians to *Rejoyce*, *Phil.* 4. 4. 1 *Theſ.* 5. 16. &c. all the Conſolations of the Goſpel, may be laid by, for they all depend upon my *Will*.

Sup-

Suppoſe I have walked fifty years with God, and have but one month to live, whatſoere temptation to ſin may befall me in that month, I cannot tell; and what my *Will* may do I cannot tell; *Grace with Mutability* would not keep me in my *Innocent* eſtate, then *Grace*, *Mutability*, and *Sin*, will not keep me in *fallen* eſtate; take away *Mutability* out of the firſt Covenant, *fix* the Will, there will be no need of a ſecond Covenant; and if this Covenant doth not provide ſome help againſt Mutability, we are but miſerable under it. Alas, what tormenting fears do many Chriſtians live under for fear of Non-perſeverance, notwithſtanding all the Promiſes of the Goſpel for their ſupport!

The Doctrine of *Damning of Infants*, you cry out upon, *and aſhamed you are, you ſay, that the* Presbyterians *and* Independents *ſhould be of that opinion*, for others it ſeems 'tis no matter.

I have read *eight* Opinions about the ſtate of Infants after death, Baptized and Unbaptized, but I have not ſpoken one Word about them: I leave ſecret things to God.

Then you are *aſhamed of my Conceit*, and Dr. *Ames* Fancy, about *the Soul being Paſſive in Regeneration.* I ſhall let it alone to another place: How do you look when you are aſhamed, Mr. *Grantham?* do you *Bluſh*? If you make me one of the Adulterous Generation, that will not believe without a Miracle,

racle, as you ſpeak, yet I will not be aſhamed to ſay, *Regeneration is a Miracle.*

Some indeed *do abuſe*, Epheſ. 1. 19, 20. *to uphold this falſe Opinion, that none can believe without ſuch a power as by which Chriſt was raiſed from the dead; whereas the Apoſtle* onely *ſhews that the Faith of Chriſtians doubts not at all, but that the ſame God which had power to raiſe up Chriſt from the dead, has power to raiſe us up alſo; this Power is irreſiſtible that raiſed Chriſt from the dead, Men and Devils cannot reſiſt it. But the Power of Gods Grace by which God works in men in an ordinary way is not irreſiſtible*, Act. 7. 51.

Indeed and indeed *you* abuſe the Text in reſtraining the ſence to the Reſurrection of our bodies *onely*, for *Paul* puts himſelf in ὡς ἡμᾶς τοὺς πιστεύοντας. Conſidering himſelf as a Believer in Chriſt, but *Paul* was a Phariſee, and the Phariſees did believe the Reſurrection of the Dead, *Acts* 23. 6, 8. So that *Paul* did believe your Interpretation, before he was a Believer in Chriſt; but to make him a true Believer, yea to make *Jews* and *Gentiles* to believe in a crucified Chriſt ſavingly, to raiſe us up from the Death of Sin, to the Life of Holineſs, it will require as great a power, as that power which raiſed Chriſt from the Dead. *Col.* 2. 12. ſpeaks the ſence clearly. For the reſiſtance ſpoken of, *Act.* 7. 51. A man hath many Children,

he

he commands them things juſt and good, he exhorts them to obey him, he promiſeth, he threatens, he corrects, ſtill they reſiſt him, and will not obey; thus did God with theſe Children, and they reſiſt; what then, what do you infer hence? *Tho' God* intends *the Converſion of a Soul, and works to attain his End, yet mans will may ſo Reſiſt him, that God ſhall fail of the end he intended:* This muſt be the thing you would maintain, elſe the Text will not ſerve your opinion; but God ſaith, *Iſa.* 43. 13. *I will work, and who ſhall let it?* who? any mans *Will:* Take you him, Mr. *Grautham* for your God, whoſe will you can ſo reſiſt as to make him fail of his end, when he *Wills and Intends* a gracious work upon the Soul; and by this Reſiſtance of yours, Demonſtrate (to uſe your own word) that *God is not moſt Bleſſed*: to fail of ones *Will and Intention* is the want of a degree of Bleſſedneſs: my Will is Croſt, I cannot have my Will. I will ſay with profound *Bradwardin* *, *Illum nolo*, &c. *I will not have him for my God, who cannot moſt omnipotently make me both to Will, and do, what he Wills.*

* *De cauſa Dei*, l. 3. C. 29.

The following *Paragraph* ſpeaks ſtrangely; *This ſtrange Doctrine of damning the greateſt part of the World, and that before the World was, is ſo pernicious, that it makes God the Author of all Sin*; and more ſuch ſtuff, that I care not for tranſcribing it. What

What did you find in my Book, that you write at this rate? you run into other Queſtions, that have no ground for them in my Book.

I ſhall not concern my ſelf to give you any Anſwer: Only thus,

I know none that ſay, that God made Men to *Damn them*; that Damnation was the *End* wherefore he made them.

As for the *greater part of the World being Damned*, this offends you: I pray whoſe Opinion are you of? *Huberus? The Promiſcuous Salvation of All:* Or are you of *Cælius Secundus Curio*'s Opinion, *That the number of the Elect and Saved, is much greater than the number of the Reprobate and Damned?* whether you, or theſe, or Chriſt be trueſt (*Math.* 7. 14. *Few find it*;) the Day of Judgment will determine.

CHAP. V.

NOw for a few words about *Sprinkling*, which about ten or eleven times you mention in your four leaves againſt me: *Twice* you tell me, I Sprinkle Children; and I tell you *Once*, it is very falſe, I never Sprinkle any: If you prove it; *either you Sprinkle or Dip*; *but you do not Dip*, Ergo, *you Sprinkle*: I deny your Disjunction, ſo your Syllogiſm is falſe:

false: *Datur Tertium*; there is a third: I do alwayes in my Administration, pour such a quantity of Water as may clearly hold forth *Washing*, which is the largest signification of the worp *Baptize*; we Wash by *Dipping*, and we Wash by *Powring* of Water. When you Baptize your Tables, *Mar.* 7. 4. do you carry them to your Ponds or Rivers, and there dowze them under Water? I never saw that Practice yet; but to Baptize them, by Powring Water on them, is common: So did *Elijah* Baptize his Hands, when *Elisha* Powred Water upon them, *Luk.* 11. 38. with 2 *Kings* 3. 11. Had the meaning of *Baptize* been only to Plunge under Water, the Spirit would not have directed his Pen-men to use the word to *Tables*, (or *Beds*,) *Hands*, *Vessels*, which I see often cleansed without Plunging under Water: The *Greeks* are no so scanty for words that signifie Washing, as Λύω, Νίπτω, which word the Pen-man used *Mar.* 7. 3. νίψωνται, yet in the 4th *v.* he uses Βαπτίσωνται; the Spirit of God is not so nice as you are. Hence *Castalio*, a Learned Critick, whom *Arminius* did much Honour, therefore you have cause to honour him; he on *Math.* 3. 13. saith, *Beza* rejects the words *Baptizo*, and *Baptismus*, used by holy Writers, and useth *Lavo*, and *Lotio*, Washing; for which he blames him; not because *Beza* denies the word *Bap-*

tizo to ſignifie *Waſhing*, but becauſe he departed from other Writers in that place. Thus we read, *Heb.* 9. 10. Διαφόροις Βαπτισμοῖς, *Divers Baptiſms*: Dipping was but one kind of *Baptiſm*; there were divers others, but ſtill they were *Baptiſms*. We have then Divine Authority for our ſignification of the Word.

Nor do I ſee how that 1 *Cor.* 10. 1, 2. which your admired *Plagiary*, Mr. *Danvers*, makes ſo much of, ſerves his turn for *Dipping*. Two things we are ſure of from Scripture: 1. *They walked through the Sea upon dry ground*; this is four times recorded: Is the ground dry when you *Dip?* 2. It is ſaid, *Exod.* 15. 8. *The Floods ſtood upright as an heap, the Depths were Congealed*, (like Ice;) whence, *Chap.* 14. 22. it is ſaid, *The Waters were as a Wall unto them*, &c. Then the Waters did not touch them: Do you Dip, and the Waters not touch them whom you Dip? As for the Cloud Powring down Water, that agrees with our *Baptizing*.

One Queſtion, I Pray; Were there no Children paſſed thorough the Sea at this time? Yes, no queſtion, thouſands; then Children were now Baptized: Were they then Baptized with their Parents unto *Moſes*, and ſhall they not now unto Chriſt? Baptized they were; that's the Queſtion.

But you tell me in your Preface, how Chriſt

was

was Baptized by Dipping; and ſo others.

I Pray tell me, for I profeſs ſeriouſly, I could not tell how to Baptize by *Dipping*; for a little Child I could tell, but not an Adult Perſon: Did they go into the Water, be it half way, or what you pleaſe, and then the *Baptiſt* dipt the other part? I would never thus be Baptized my ſelf, nor would I ſo Baptize. When you *Bury*, do your Dead cover themſelves half way, and then you cover the reſt? If I were to Baptize, being the Adminiſtrator, I muſt take the Perſon, and Plunge him wholly my ſelf under Water, but then I muſt leave him at the bottom, for my ſtrength could not take him up.

Again, Though I know we may Bury a Man in his Cloaths, are you ſure they Dipt them all in their Cloaths? theſe things are material to know: Becauſe we know that in *Chryſoſtom*'s time, as *Voſſius* tells us, upon a tumult that roſe about him, Women that were to be Baptized ran away Naked; (your young Ruſtick Anabaptiſt tells me, *What if* Chryſoſtom *tells a lying Story?* though it were *Voſſius* tells it, but you may judge the Man by his Language,) ſo that they then Baptized *Men*, *Women* and *Children* Naked; (ſomething before their Shame we conceive.) The Lord would not allow the Prieſt to go up by Steps

to his Altar, *That thy Nakedneſs be diſcovered thereon*, Exod. 20. 26.

I hear you now Baptize your Females when it is duskiſh; but why ſo? Baptiſm is a holy Inſtitution, fit to be celebrated at Noon-time; why do you not *then* Baptize your Women, and the Younkers ſtand and look on? how comely this will be! they muſt alſo be ſome time under the Water, that the Water may ſoak through their Cloaths.

I hope they have no Garment appropriated *to Dipping*; *had* John *ſo? then a Surplice may as well*, &c.

Yet as to this manner of Baptizing; had the Lord Commanded Baptiſm to be performed by plunging the whole Body under Water, in a Countrey cold, and where it was not the Cuſtom of the People to waſh themſelves, (unleſs ſome Boys and young Fellows in the heat of Summer, as in our Country, I never heard of one Woman that did waſh her ſelf in this manner in our Nation) then there had been more reaſon to urge this manner of Baptizing; but for the Lord to Inſtitute it firſt in a hot Countrey, where this dowzing under Water had been in practice a thouſand years before his Inſtitution, ſo that now it was onely his pleaſure to make it his Inſtitution, that this plunging under water which hath been in practice ſo long, ſhall be done *in my Name*, &c. the Water having this ſignification, by my Authority,

Authority, this alters the Caſe very much: This waſhing among them, being, partly for *Pleaſure*, for *Coolneſs*, for *Health*, and frequent for *Legal Impurities*. I read in *Levit.* 15. three or four Caſes in which thoſe Bathings or Waſhings were commanded at all times; and the *Jews* tell us, the whole Body muſt be baptized, if but a finger were above water it was not rightly performed, (which it ſeems one of your Baptiſts obſerved, having failed in his Act, tells the man he muſt be Dipt again, as one that ſtood by relates; I had it from a Friend who knew the man a zealous Profeſſor before his dipping, but after it fell into groſs Vices, and ſo died;) had the Lord given thoſe Commands in *England*, many men and women muſt have loſt their Lives, in an ordinary way.

Hence though we read twice of being buried in Baptiſm, yet I deny that therefore we are always bound to Baptize by Dipping; becauſe that Mode in that Country was Practiſed many hundred Years before the Inſtitution, ſo that they did but keep their former Practice, it was nothing to them. But the word ſignifying *Waſhing*, as we have Divine Authority for it, which is done as well by *Powring* as by *Plunging*; and we read ſo often of the Powring of the Spirit, and of Waſhing by the Spirit and Blood of Jeſus, Waſhing

of Regeneration, *Prov.* 1. 23. *Iſa.* 32. 15. *Iſa.* 44. 3. *Joel* 2. 28, 29. *Ezek.* 36. 25. (the *Geneva* Tranſlation,) *Eph.* 5. 26, 27. *Tit.* 3. 5. *Apoc.* 1. 5. 1 *Cor.* 6. 11. He that obtains theſe Waſhings, is as well as he that hath the ſame Bleſſings by *Dippings*. That Text Mr. *Petto* quoteth, *Luk.* 16. 24. βάψῃ, is very conſiderable: Beſides what is commonly ſaid, the Baptizing of the three thouſand in *Acts* 2. it cannot be proved to be by *Dipping*: theſe thoughts I have. When there have been a multitude to be Baptized, the Text have told us where they were Baptized, as *Jordan* Water, *Aenon* Water; ſo in *Jeruſalem*, if there were ſuch deep Waters to dip ſo many thouſands, whereabouts was it? The People holding *John* for a Prophet, and there being ſuch Rivers in *Jeruſalem*, why do we not read that *John* Baptized *there*, as well as at *Jordan* and *Aenon*? We read of a contemptible Brook or River, *Iſa.* 8. 6. about *Jeruſalem*; a Brook *Kidron*, 2 *Sam.* 15. 23. After *John* and the Commiſſion given to the Apoſtles, we do not read of any Baptizing in the Scripture which do invincibly prove it was by *Dipping*; No, not the *Eunuch*; the going down to a Spring of Water, does not prove his being dowz'd under Water. And for the Baptizings in Houſes, ſo often mentioned, that there ſhould be ſo much Water in their Houſes, is unlikely:

And

And the Apoſtles to take up luſty Men in their Arms, and Plunge them in thoſe Waters, is more than my Strength could do, and more than any can prove they did. The Jaylour, *Act.* 16. an ordinary Perſon in a City, to have ſo much Water in his Houſe, is unlikely; we ſhould not find ſo much Water in many great Mens Houſes in *London.*

Againſt this 'tis Objected, *Act.* 16. 34. ſaith, *The Jaylour brought them into his Houſe after Baptiſm*, v. 33.

A. 1. But the Text mentions nothing of their going out of the Houſe, to any other place to be Baptized, that time in the night.

2. The word Ἀναγαγὼν, there uſed, ſignifies, to *Cauſe to Aſcend*; and ſo is uſed, *Luk.* 4. 5. *Act.* 9. 39. and in other places: The *Syriac* word in the Text ſignifies the ſame, being the ſame word with סק in the Hebrew, which is uſed, *Pſal.* 139. 8. *If I aſcend into Heaven:* So the *Arabick* word in the Text, which the Lexicon tranſlates, *Aſcendit per Scalas*, to Aſcend by a Ladder or Stairs: So that the word may refer to his bringing of them up out of the Dungeon, where he had put them for ſecurity.

For my part, I am of their opinion, whom I ſee to be the moſt Learned and pious, that the Apoſtles were Indifferent in the

manner of Adminiſtration, whether by Dipping under water, to hold forth the Burying with Chriſt, (ſo am I willing to Adminiſter it, if Parents will,) or by Pouring on of water, to ſignifie the Waſhing of Regeneration and pouring of the Spirit, *Tit.* 3. 5, 6. ἐξέχεεν, and Waſhing with the Blood of Chriſt: That Blood which cleanſeth from all Sin, 1 *Joh.* 1. 7. Onely let me adde this, as we pour upon the *Face* immediately by which perſons are known, ſo we can pour it all over the Cloaths, which doth more reſemble the manner of Burial through the whole world, for ought I know, than the other: When we bury men, we do not uſe to run them into the Earth, but firſt dig the Grave, then powr Earth upon them. But for men to be ſo hot upon a Mode of Adminiſtration, when the word ſignifies but *Waſhing*, whether it be by Pouring or Dipping, it is but a kind or degree of *Superſtition.*

It is not baptizing this way or that way, but our improving of the Ordinance; and the Spirits accompanying the Ordinance, which muſt do us good. God hath bleſſed the Ordinance, when adminiſtred by *pouring* on of water. A Gentlewoman (whom I name not) when the *wretched* Doctrine, (as that man of God Mr. *Thomas Hooker* calls it) of

Anabaptiſm firſt came up in *England*, hearing of it: *Is this* (ſaid ſhe) *the Doctrine now coming up? The greateſt Comfort that ever I had from God was from my Infant Baptiſm*: A Gentlewoman ſo eminent in Holineſs, that few that are *dipt* muſt come near her. One of yours told me it is no Baptiſm: but we ſhall not go to Anabaptiſts, to learn any thing that belongs to God. Water is *eſſential* to Baptiſm, not Dipping. Dip a man over head and ears in Milk or Wine in the *Name of the Father*, &c. here is no Baptiſm: pour Water upon the Perſon, in the *Name of the Father*, &c. here is Baptiſm. This ſignifies ſomething.

CHAP. VI.

I Have a little Reckoning with one of your Diſciples, who makes a great noiſe about us; brought up to the Plough, but being of good natural parts, hath devoted himſelf ſo to the reading your, and other Books, that he never laboured more in ſowing his *Wheat*, than he hath in ſowing this *Darnell*. *Infant-Baptiſm*, he tells us, is an *Antichriſtian Cheat*.

Help us I pray in this juncture of time, tell

tell us, who is this *Antichriſt?* What kind of Creature is he? where dwells he? There is a great pudder about him; ſome ſay he is come: others ſay he is not come. You tell me of your *Judgment*, in your ſcribling; I pray give me your *Judgment* here. If you ſay he is come, when was the time he Appeared? None of all the Authors, that I have read, and I have read divers upon that ſubject, ſay that he was come ſo long as the Ten Perſecutions laſted; no, nor ſo long as the Emperour kept his Seat in *Rome*. But we find Infant-Baptiſm practiſed above a hundred years before the ten Perſecutions ended; nor was Infant-Baptiſm the leaſt advantage to his riſing. *Irenæus* lived near the Apoſtles time, and then it was in practice: he tells us Chriſt was an Infant, and *ſanctified Infants*. *Origen* was born about 186. and in the year 203. when his Father *Leonides* ſuffered Martyrdom under *Severus*; he wrote to his Father, and encouraged him to ſuffer it chearfully. He was then about Seventeen years of Age; and he writes, that the Church recived the Baptiſm of Infants from the Apoſtles. How then can this be an *Antichriſtian Cheat*, when Antichriſt was not come above a hundred years after it was in practice, as we read in them, and they write they had it from the Apoſtles? *Cyrpian* was Mar-

Martyred under the Eighth Perſecution; if you can read his Epiſtle to *Fidus*, you may then ſee whether *Infant-Baptiſm* was not in practice. By this you declare your ſelf to be a Cheater.

You tell me, *Your way of application of water to the body* (in Baptiſm) *is a fine fleſh-pleaſing way.*

A. 1. What do you mean by *Fleſh? Corrupt Fleſh?* O what a high degree of the mortification of the Fleſh is this, for a perſon to be Dipt! Is that the reaſon that Anabaptiſts are ſuch mortified Perſons above others? If it had been ſo, it had been the better for ſome of my Relations, which is one reaſon why I ſhall not be in love with Anabaptiſm in haſte.

2. Do you mean *Natural Fleſh?* We read in the Scripture, ſo ſoon as any were made Believers in Chriſt, they were preſently Baptized; why do not you ſo ſoon as you have made a Proſelyte, preſently Dip him, or her, tho' it be a hard Froſt and Snow? will you not ſtay till the ſeaſon be warmer? and is not this a little pleaſing to the *Fleſh?*

I could not tell upon what Scripture ground theſe Anabaptiſts denied Communion with all Churches but themſelves. I inſtanced in ſome, that I am ſure there are none ſuch amongſt the Anabaptiſts, nor hath the Sun ſhined upon

on better ſince the Apoſtles daies: the Queſtion was not, Why not communion with me? But your Anſwer which you learned from your Maſters, is this:

You are Rantized, *not* Baptized, *and ſuch you admit to your Communion, but the Apoſtle chargeth us*, 2 *Theſ.* 3. 6. that we withdraw from *every brother that walketh diſorderly. This* Rantizing *was brought in by* Rome *and the Church of* England.

A. What a Grecian are you become on a ſudden; *Rantizing*, *Rantiz'd*, *Rantiſm*, I read in your Letters. Decline ῥαντίζω. For my ſelf *firſt*; how do you know I was *Rantized*? did you ſee it? It was forty years before you were born, if it were ſo. For others; how do you know they were *Rantized?* All your ground is from the Common-Prayer Book. But what if there be no ſuch word as *Sprinkling* or *Rantizing* in the Adminiſtration of Baptiſm? You that can charge the Ancient Fathers with *Ignorance*, (as we ſhall hear anon) and *Chryſoſtom* with *Lying*, you ſhould ſpeak and write nothing but *Truth*; but there is no ſuch word: for in both Editions the words are theſe; *The Miniſter naming the Child, ſhall dip it in the water, ſo it be diſcretly and warily done. And if the Child be weak, it ſhall be ſufficient to powr water upon it.*

Where is *Sprinkling?* is powring and ſprinkling

ling the ſame? *I am aſhamed*, ſaith Mr. *Grantham*, &c. You have cauſe to be ſo, and all the Anabaptiſts, whoſe mouths are full of a word to reproach us by, when there is no ſuch thing.

1. As to your Text, 2 *Theſ.* 3. 6. Baptiſm is not ſo much as mentioned in neither of the Epiſtles: Now it lies upon your party to prove, that *Paul* left this *Tradition* with the Church, to Baptize no Infants, and to Baptize onely by *Dipping*. Which I am ſure all the Anabaptiſts in the World can never do.

2. To walk *diſorderly* here, is not to walk after the *Tradition*; what the Apoſtle aims at, you may ſee, 1 *Theſ.* 4. 11. *To work with your own hands, as we commanded you.* Now compare this Tradition with the 11. *verſ.* of this *Chapter* which you quote againſt us, and read their diſorderly walking, what it was: *For we hear there are ſome walk diſorderly among you, working not at all:* This was contrary to his Command, and Tradition; this the Apoſtle condemns from his own practice, *v.* 7. Thus from the 6. *verſ.* to the 13th *v.* the Apoſtle tells you what he means by *diſorderly walking*, and this is contrary to the *Light of Nature*. But the Light of Nature teacheth us, in *all* Religions, the Children are reckoned with the Parents.

For

For other ſins, the Apoſtle hath given us directions what to do in other places, 1 *Cor.* 5. 11. *&c.*

3. It is well known, thoſe Churches, do maintain the Ordinance of Baptiſm, uſe it reverently, teach the improvement of it; ſuppoſe there were ſome defect in the mode of Adminiſtration (here is no *Impoſition* upon you, of any thing humane,) is this a ſufficient ground to unchurch all the Churches in the world but your ſelves? The Lord require this at your hands.

When I framed this Argument from *Mark* 16. 16. which was urged againſt *Infant-Baptiſm:*

If Children muſt not be baptized becauſe they cannot believe, then neither can they be ſaved becauſe they do not believe. Both *Baptiſm* and *Salvation* depend upon one and the ſame *Condition*, i. e. *Believing*.

Mr. *Grif*: denied the Conſequence, telling me that Text ſpeaks onely of Adult perſons. So does 3 *Joh.* 3. & 5. Hence two Poſitions he gave me.

1. *God regenerates no Infants.*

2. *God doth not Circumciſe the hearts of any Infants.* By this it ſeems, no not the heart of *John* Baptiſt. I have ſpoken to this before, onely I add to this, Dr. *Homes* conceives that

that Text *Deut.* 30. 6. to have its fulfilling chiefly, when the *Jews* ſhall be called. When I obſerved well the Verſes going before, and conſider *Rom.* 11. 26. I ſhould not oppoſe him, then the great Body of the Infant-Seed of the *Jews* ſhall experience the truth of the Promiſe, and Anabaptiſm ſhall be exploded.

I asked, If God Regenerates no Children, how ſhall they be ſaved? He anſwered, *All Infants dying ſuch are Juſtified and Saved.* Rom. 5. 18. (To this Text I ſpake before.)

The young Scribler was ſo full with this notion, that thus he writes to me.

The ignorance there was in ſome you reckon as great Fathers, of the Juſtification that is by the Blood of Chriſt for Infants, cauſed them to invent their Infant Rantiſm, *to take away* Original Sin, *and they together with the Church of* England, *and Church of* Rome, *if not ſome of the Presbyterians, do reckon it a Regenerating Ordinance.*

What ſtuffe is here! The Reader may judge the ſpirit of this Anabaptiſt, how proud, bold, and confident it is; that if he had the Books of theſe learned, ancient, godly Men laid before him, he could not read one line to underſtand it, yet he dares charge them with *Ignorance*, and *Lies* beſide. Could this young

Fellow

For other ſins, the Apoſtle hath given us directions what to do in other places, 1 *Cor.* 5. 11. *&c.*

3. It is well known, thoſe Churches, do maintain the Ordinance of Baptiſm, uſe it reverently, teach the improvement of it; ſuppoſe there were ſome defect in the mode of Adminiſtration (here is no *Impoſition* upon you, of any thing humane,) is this a ſufficient ground to unchurch all the Churches in the world but your ſelves? The Lord require this at your hands.

When I framed this Argument from *Mark* 16. 16. which was urged againſt *Infant-Baptiſm:*

If Children muſt not be baptized becauſe they cannot believe, then neither can they be ſaved becauſe they do not believe. Both *Baptiſm* and *Salvation* depend upon one and the ſame *Condition*, i. e. *Believing*.

Mr. *Grif*: denied the Conſequence, telling me that Text ſpeaks onely of Adult perſons. So does 3 *Joh.* 3. & 5. Hence two Poſitions he gave me.

1. *God regenerates no Infants.*

2. *God doth not Circumciſe the hearts of any Infants.* By this it ſeems, no not the heart of *John* Baptiſt. I have ſpoken to this before, onely I add to this, Dr. *Homes* conceives that

that Text *Deut.* 30. 6. to have its fulfilling chiefly, when the *Jews* ſhall be called. When I obſerved well the Verſes going before, and conſider *Rom.* 11. 26. I ſhould not oppoſe him, then the great Body of the Infant-Seed of the *Jews* ſhall experience the truth of the Promiſe, and Anabaptiſm ſhall be exploded.

I asked, If God Regenerates no Children, how ſhall they be ſaved? He anſwered, *All Infants dying ſuch are Juſtified and Saved.* Rom. 5. 18. (To this Text I ſpake before.)

The young Scribler was ſo full with this notion, that thus he writes to me.

The ignorance there was in ſome you reckon as great Fathers, of the Juſtification that is by the Blood of Chriſt for Infants, cauſed them to invent their Infant Rantiſm, *to take away* Original Sin, *and they together with the Church of* England, *and Church of* Rome, *if not ſome of the Presbyterians, do reckon it a Regenerating Ordinance.*

What ſtuffe is here! The Reader may judge the ſpirit of this Anabaptiſt, how proud, bold, and confident it is; that if he had the Books of theſe learned, ancient, godly Men laid before him, he could not read one line to underſtand it, yet he dares charge them with *Ignorance*, and *Lies* beſide. Could this young

Fellow

Fellow that charges theſe ancient Fathers with *Ignorance*, but read *Juſtin Martyr*, *Athanaſius*, *Hierom*, *Epiphanius*, *Auguſtin*, *Ambroſe*, *Gregory Nyſſ.* *Baſil*, *Macarius*, &c. I would point him to places in their Books, where he ſhould find, they underſtood, our Juſtification, I mean of *all* perſons before God, to be onely by *Chriſts Righteouſneſs*. As for *Dipping*, we know it was their practice, thô in ſome Caſes they did allow the Baptizing by Powring of water, (for ſo the words in *Crypian*, *Eò quod aqua ſalutari*, *non loti ſint*, *ſed perfuſi*. So *Auguſtin*. In thoſe hot Countries, they did ordinarily uſe Dipping, we do not deny ;) but from the ſignification of the word, we judge it *Indifferent*. I add but this, thô I acknowledge Chriſts *Burial* to be a part of his Humiliation , yet our *Redemption*, *Juſtification*, *Reconciliation*, *Mortification of Sin*, are all given to the *Righteouſneſſe*, *Blood*, *Sacrifice*, *Croſſe* of Chriſt: *His Death*, before his *Burial*. *It is finiſhed*, ſaid Chriſt upon the Croſs, *Joh.* 19. 30. before they *Buried* him.

As for *Original Sin*, indeed they were found and clear in that Doctrine, and the Church of *England*, in their Homiles and Articles, are very full and clear, thô you be rotten. What God doth in Baptiſm, we leave to his Wiſdom.

But at this rate doth his Pen run in his Letters

ters to me. And this is the Spirit of the Arminian-Anabaptiſts in other places; as I know the Town, where the Miniſter gave them a Meeting to diſcourſe them. One that was an Auditor told me, the worſt term the Miniſter uſed was *Friend*, but *their* Carriage towards him very unworthy. As to his *Conformity* they might have ſpared him. For he did no more than Mr. *Tombes*, the *Anteſignanus* of all Anabaptiſts, hath written in defence of it. When they urged him for a *poſitive Command* for Infant-Baptiſm; he told them, If we muſt have a Poſitive Command for all things we practiſe, or lay it by, then we muſt lay by the Obſervation of the *Lords day*: They yielded this, ſaying, *All daies were alike with them.*

But ſince you are ſo charitable to Infants, how far will you extend your Charity? It muſt go further than Infants. You tell me, *To preach the Goſpel to a Child in the Cradle, were ridiculous: and that they are* Diſciples *who hear, learn, and embrace the doctrine they hear.* But Children are not capable of theſe; hence exclude them from Baptiſm.

But doth Scripture own none other for *Diſciples*? Compare *Acts* 15. *verſ.* 10. with *Acts* 21. 21. the Queſtion was about *Circumciſion*,

Act. 15. *v.* 1. In the 10. *v.*—*to put a yoke upon the neck of the Disciples:* They upon whose necks they would impose Circumcision were *Disciples*, this is clear. Now in *Act.* 21. 21. they tell *Paul* what is reported of him, viz. *That he did teach the* Jews, *they ought not to Circumcise their children.* Then Children are Disciples, at eight daies old.

I desire your wisdom would determine, what years Children must or may be of, before they come to that *capacity*, to understand, learn, and embrace the doctrine they hear, as to an outward appearance.

The word Νήπιος, which signifies a Child, *Paul* useth five times in one verse, 1 *Cor.* 13. 11. *He spake*, he *understood*, he *reasoned*, ἐλογιζόμην, *as a Child.* The *Jews* tell us, a Child is so accounted untill he be nine years old and a day: Sure I am, there are many Children who before they be capable to understand, learn, and embrace Gospel-Doctrine, can rebell against Parents, Curse, Swear, speak Filthily, *&c.* and if these dye under that *incapacity*, their incapacity it seems makes them to be justified and saved by Christs Righteousness: O Happy Children who dye in such a State.

But hold a little, are they all juſtified, and ſaved? then it muſt be by the Covenant of Grace, and ſhall they be under the Covenant ſo, as to be in a juſtified and ſaved ſtate by it, and not have the Seal of the Covenant? You may ſay what you pleaſe, but give a ſolid reaſon why you yield a Perſon the Covenant, and deny the Seal; when did you ever know it among men? but this we have gained now, that not only the Infant Seed of *Abraham*, but all Infants in the World have a right to Baptiſm.

As for your Texts, by which you prove Infants can have no Faith, *Rom.* 10. 17. nor be regenerated, becauſe we are begotten by the Word, *Jam.* 1. 18, &c.

I had prepared ſeveral Anſwers to them, but I ſaw my book grew too big, and omit them. I ſhall give you but your own anſwer, which you give to *John* 3. 3. and 5. and *Mar.* 16. 16. The Texts ſpeak only of *Adult* Perſons, but that God can infuſe Grace no way into the Heart but by the *ear*, and that he hath tied up himſelf to one Inſtrument, this you are to prove. Divers learned Divines, and I believe ſome of your own party, conceive, that the converſion of the

Act. 15. *v.* 1. In the 10. *v.*—*to put a yoke upon the neck of the Disciples:* They upon whose necks they would impose Circumcision were *Disciples*, this is clear. Now in *Act.* 21. 21. they tell *Paul* what is reported of him, viz. *That he did teach the* Jews, *they ought not to Circumcise their children.* Then Children are Disciples, at eight daies old.

I desire your wisdom would determine, what years Children must or may be of, before they come to that *capacity*, to understand, learn, and embrace the doctrine they hear, as to an outward appearance.

The word Νήπιος, which signifies a Child, *Paul* useth five times in one verse, 1 *Cor* 13. 11. *He spake*, he *understood*, he *reasoned* ἐλογιζόμην, *as a Child.* The *Jews* tell us, a Child is so accounted untill he be nine years old and a day: Sure I am, there are many Children who before they be capable to understand, learn, and embrace Gospel-Doctrine, can rebell against Parents, Curse, Swear, speak Filthily, *&c.* and if these dy under that *incapacity*, their incapacity it seems makes them to be justified and saved by Christs Righteousness: O Happy Children who dye in such a State.

But hold a little, are they all juſtified, and ſaved? then it muſt be by the Covenant of Grace, and ſhall they be under the Covenant ſo, as to be in a juſtified and ſaved ſtate by it, and not have the Seal of the Covenant? You may ſay what you pleaſe, but give a ſolid reaſon why you yield a Perſon the Covenant, and deny the Seal; when did you ever know it among men? but this we have gained now, that not only the Infant Seed of *Abraham*, but all Infants in the World have a right to Baptiſm.

As for your Texts, by which you prove Infants can have no Faith, *Rom.* 10. 17. nor be regenerated, becauſe we are begotten by the Word, *Jam.* 1. 18, &c.

I had prepared ſeveral Anſwers to them, but I ſaw my book grew too big, and omit them. I ſhall give you but your own anſwer, which you give to *John* 3. 3. and 5. and *Mar.* 16. 16. The Texts ſpeak only of *Adult* Perſons, but that God can infuſe Grace no way into the Heart but by the *ear*, and that he hath tied up himſelf to one Inſtrument, this you are to prove. Divers learned Divines, and I believe ſome of your own party, conceive, that the converſion of the

Jews ſhall be, not by Hearing, but by Sight, as *Pauls* was; Chriſt *appearing in the Clouds*, *Rev.* 1.7. compared with *Zech.* 12. 10. Hence *Iſa.* 66. 8, 9. *Shall a Nation be born at once?* However, can you tell how that *Wiſe* one frames the Body of the Child, and infuſeth (according to moſt mens opinions) the Soul into the Body, while it is in the womb? If not that, can you tell what he doth with the Soul? Can he not infuſe Grace into the Soul, as the Soul into the Body? which is hardeſt?

To prove then Infants may be regenerated, three or four Arguments I ſhall uſe, beſide what I ſpake before of Heart-circumciſing, from *Deut.* 30. 6.

(1.) If all, even Adult Perſons, are *Paſſive* in the Work of Regeneration, then Infants are capable of Regeneration: But the Antecedent is true.

Some Ladies have their Husbands Pictures drawn at large, theſe hang up in the Parlour; they have them alſo drawn in a Little compaſs, and hang them upon their breaſts: This Bleſſed Limner draws his Image upon little Children, as well as upon Adult Perſons. The *Shunamites* Child lies Dead, 2 *King.*

4. 20. *Lazarus* lies dead, *John* 11. 14. *Lazarus* tho' Adult doth no more towards his *Quickning*, the receiving of his Soul into Union with his Body, than the *Shunamites* Child did, they were equally *Paſſive*; ſo are all they who are dead in treſpaſſes and ſins, *Eph.* 2. 1, 5. *Col.* 2. 13.

To this you anſwer, *What you ſay of the Adult being* Paſſive *in the work of Regeneration, I know that you and others ſay ſo; but from what ground I know not; Is not Hearing and Receiving an Active work? is not Faith and Repentance which are the two parts of Regeneration, Acts of the Soul.*

A. Your falſe Grammar I let paſs, and for brevity ſake, let *Hearing* alone. But for Faith and Repentance, the two parts of Regeneration, are Acts of the Soul; but tell me, whether of a Soul *Dead* or *Quickned*? If Quickned, how comes this Soul to be Quickned, that it might have a Principle or Power to put forth theſe Acts? Were you *Active* or *Paſſive* in the work of Quickning? It ſeems by your Anſwer you were *Active*; then you were never Dead, or elſe *Death* is active to *Life*, *Corruption* to *Grace*, *Hell* to *Heaven*. Much good may your *Self-Regeneration* do you: So your *Self-Creation*; for ſo the

work is called, *Ephes.* 2. 10. and 14. *v.* with 2 *Cor.* 5. 17.

You tell me, *Seminal Faith and Repentance*, which I affirm, *is but the Fiction of mens brains*, and ſo of my brain; let me try it.

They who are regenerated have Faith and Repentance.

But all Infants ſaved, are regenerated. Therefore, *All Infants ſaved, have Faith and Repentance*; but theſe do not ſhow themſelves in Act, then it muſt be but *Seminal.*

The *Major* is clear from your own Confeſſion, who tell me, they are the two parts of Regeneration, now where the *whole* is, the *parts* muſt needs be.

The *Minor*, I prove.

They who are born unclean, that are ſinful and corrupt by Nature, muſt be regenerated before they can be ſaved. But ſo are all Infants born. Therefore, *&c.*

The *Minor* is the part to be proved. For this I gave your Maſter *Divine Authority*, and *Humane Authority*, read the Texts.

To

To this you Anſwer, *Children being Juſtified from* Adams *Sin*, (which is not yet proved) *no other Sin they are guilty of*, (ſay you in another Letter;) *What other Sin have they committed, that ſhould hinder them from coming to Heaven?*

How finely you anſwer! Does my Argument ſpeak of *Committing Sin*? tho' as I have told your Maſter, Children do that too. I argued from their *Birth Sin*; our Lord laies the neceſſity of Regeneration, from our *Birth Sin*, Joh. 3. 5, 6. *That which is Born of the Fleſh is Fleſh.* If we are born *Clean*, *Spiritual*, *Sinleſs*, then give all the Texts I have there mentioned the *Lie*.

As to *Seminal Faith*, *Repentance*, *and ſo of all Graces*; if of any Grace, then of Faith and Repentance as well. I thought alwayes, that *Seeds or Roots* had been before *Fruits*; *Principles* before *Operations*, *Habits* before *Acts*. I read indeed of one Act without a Habit, but it was *Miraculous*, *Numb.* 22. 28, 30. *Balaams* Aſs *ſpeaks*, and Diſcourſes with *Balaam*, a Rational Act; but it hath no Rational Soul. When God regenerates an Adult Perſon, he doth firſt infuſe the Principles, Seeds, Habits, of all the Graces of the Spirit, before he can act and bring forth the Fruits of the Spirit:

When the Sower went out to Sow, *Mat.* 13. 3. it was but the Seed of *Faith*, *Repentance*, which he did ſow, and which was firſt received; and theſe Seeds grow up, *Mar.* 4. 27. It is the *Seed which remains*, 1 *Joh.* 3. 9. *Peters* Faith failed ſadly as to the Act, but the Seed remained.

Since then this is but a *Fiction of my brain*, do you Twi-fallow and Tri-fallow your Ground, but Sow no *Seed*, for according to your Doctrine you may have a Crop without it: If you do caſt in Seed, look for the Fruit next day, according to your Doctrine, for if God ſow in the Hearts of little Ones the Seeds of all the Graces of his Spirit, they muſt ſhow themſelves preſently in Fruits.

(2.) *Argument.* No unclean Perſon ſhall ever ſee God, *Heb.* 12. 14.

But Infants by Nature are *born Unclean*, if the Scripture may be believed: they muſt bear that Image in which they were created by God, that ever ſee the face of God.

All the members of the Kingdom of Heaven are *Holy*, but Children are members of the Kingdom of Heaven: Therefore

fore Holy, but not by Birth, it is by Regeneration.

The Foundation of *Anabaptiſm*, lies in denying *Original Sin*, as did *Pelagius*, and he was againſt Baptizing Infants upon this Ground.

(3.) If *Adam* had continued in Innocency, his Children had born the Image of God from the Birth: I never heard it denied, that which I infer hence, is, That Children are capable of the Image of God, and receiving the Seeds of all Grace; it was ſo *then*, why not now? Shall the Sin of one Perſon be ſo miſchievous to deprive *Adam*, and all his Poſterity of the Image of God, and bring the Seeds of all Corruption into their Nature; and ſhall the Grace of God be denied to renew his Image in little Children, when and where he pleaſeth? Children being a great part of the World, ſhall the Spirit of God have nothing to do in their Hearts? *Adams Diſobedience* far exceeds the *Obedience* of Chriſt, which the Apoſtle compares in Juſtification, *Rom.* 5. 16, 17, 18. For his *Diſobedience* could defile all his Poſterity, but Chriſts *Obedience* doth not cleanſe and regenerate *one* Child: Our *Regeneration* is as truely the purchaſe of Chriſt as

as our *Juſtification*. The Spirit of the ſecond *Adam* repairs that Image in thoſe Subjects which the firſt *Adam* hath defaced, when and where he pleaſeth; but he hath defaced it in Infants, if the Scriptures may be believed, before this kind of *Anabaptiſts*, which you and your Maſter are of: I do not think all *Anabaptiſts*, deny Original Sin, or *Sin of our Nature*.

(4.) If all Children dying ſuch are juſtified and ſaved, then there will be Millions in Heaven in whom the Spirit of God, *as the Third Perſon in the Bleſſed Trinity*, had nothing to do in their Salvation: That Rule, *Omnes Operationes ad extra*, &c. does not take off my Argument. For the Diſtinct Subſiſtences, have their Diſtinct Manner of Working; and I ſpeak of the Spirit under that Conſideration. The Father *Decrees* Redemption. The Son (aſſuming our Nature) works out, and laies down the *Price* for our Redemption. The Spirit *Applies* Redemption. The Conſummation of things is given to the Spirit: ſo Regeneration is given to the Spirit, *Joh.* 3. 5, 8. *Tit.* 3. 5. 2 *Theſ.* 2. 13. So 1 *Cor.* 6. 11. There is Chriſt for Juſtification, and Spirit for Sanctification.

I adde no more, theſe with what I mentioned before are enough.

Becauſe

Becauſe you find I am not for *ſprinkling*, you hope I may be brought over to be *Dipt*, and tell me, *you ſhould therein greatly rejoice.*

A. If you do not rejoyce before, you ſhall not rejoyce in haſt. For, (1.) Were I wavering, I know no right Adminiſtratour: for, take up your Principles. 1. Baptiſm is the *form* of a Church. 2. No Baptiſm but by Dipping. 3. You grant Paſtours muſt be called by the Church, then there muſt be a Church onely by Dipping to call theſe Paſtours; now according to Scripture, theſe Paſtours muſt be *Able men*, 2 *Tim.* 2. 2. And to *Ordination*, there muſt be a *Preſbytery* (or Biſhop over Presbyters, but the Biſhop Dipt, I will yield that too,) of Able Men Dipt: Now where were there ſuch Churches at firſt, with ſuch Presbyteries, or Biſhop over Presbyters to call, and ordain, is more than ever I heard of; and if not ſuch, I know no right Adminiſtratour, and if not ſo, I value all your Dipping not worth a Ruſh.

(2.) Thô God overlooks the Infirmities of ſs, and I doubt not ſome are found in ther points, and Conſcientious, yet to very any, it hath proved a *Blaſting* errour. How many

many have proved Corrupt in Doctrines, and Immoral in their Converſations, who were not ſo before Dipping. Major *Packer*, thô an Anabapiſt, yet a ſober Man, complained to a worthy Friend of mine: *'Tis our unhappineſs, that a man cannot be an Anabaptiſt, but preſently he muſt be an Arminian.* So it ſeems by you. And now men have Repentance pinn'd upon their ſleeves. A friend of mine diſcourſing with an Anabaptiſt, asked him, *If you ſin can you repent when you liſt?* Yes, ſaid he. Sin he could be ſure, for he could be drunk: for his Repentance, which he found ſo eaſie, let him look that it be as ſound. That is very obſervable which Dr. *Winter* relates, of that Anabaptiſt, executed for a Capital Crime, who confeſſed, *That from the time of his going under water, he ſenſibly found God Departing from him.* I ſpare to write what Corruptions in Doctrine I have heard among them beſides theſe: Out of whoſe Hive the *Quakers* ſwarm'd for the greater part, is well known, going from Goſpel Light to Natural Light, and further they cannot go.

That Hypocrites, and Apoſtates may be found in other Churches, who doubts it? but when men put ſuch a ſtreſs upon a Mode of the Adminiſtration of an Ordinance, as if Salvation depended on it, and keep ſuch a

ſtir to make Proſelytes, and joy ſo if they get one, and tell us they muſt be Regenerate, *Iſrael* according to the Spirit, Saints by Calling, they muſt do the work of *Abraham*, that now are *Abrahams* Seed, theſe muſt be the Baptized ones, and hence exclude all Infants; yet after theſe, to prove ſo corrupt in Doctrine, as very many of them are, and too many vitious in Converſation, I may well call it a *Blaſting* Opinion.

3. I ſhall be wary of that *German* Errour, which made ſuch work there, and would make little better here were the Power in your hands, if all be of the ſame ſpirit with thoſe who by Marriage bear ſome Relation to me; and I am confirmed in it the more from that paſſage of Mr. *Hutcheſon* to Mr. *Baxter*, calling upon him to *Repent of that abſurd* and Heretical *Poſition of a Baptiſmal Covenant of Grace, running in a Fleſhly* ('tis falſe, for 'tis a Believing) *Line*, &c. If Infant-Baptiſm be a *Hereſie*, let Miniſters look to themſelves, if Anabaptiſts get the power.

To conclude: When Mr. *Tombes*'s book firſt came out, and made ſuch a noiſe in the Kingdom, two other Miniſters being with me, we got his Book, laid it upon the Table, but they would not open it, till firſt we bowed

ed our knees to the *Father of Lights*, begging of him that he would pleaſe to enlighten us, that we might know his Mind, and if he had revealed his Truth to this Man, that we might ſee it: Engaging to God, that whatever had been the Opinion of our Fore-fathers, or our own Opinion to the contrary; and tho' this Doctrine was a Novelty, odious, and would render them contemptible who did practiſe it, yet if it were his Truth, his Mind and Will, we would yield up ourſelves and practiſe it. Prayer being ended, we opened the Book, the firſt thing we met with was *Abrahams* Covenant, this we liked well. We read him with great Intention of mind, examined every line, and found him fall very ſhort of proving the Repeal of *Abrahams* Covenant; failing here, we laid by his Book, and regard him no more. They perſiſted in their practice of Infant-Baptiſm to their Dying daies, and ſo ſhall I.

FINIS.